

Sketch
A
PLAIN METHOD

OF
Catechizing :

WITH
A Prefatory Catechism,
SHEWING,

Ministers	}	Ought to be Teaches for	}	The first Princi- ples of Christi- an Doctrine.
Parents				
Masters				
Ignorant	}	Ought to be Learners of		
			Young	
			Old	

By **THOMAS DOOLITTLE,**

In Compassion to the Ignorant, Young and Old.

L O N D O N,

Printed by *John Astwood*, for the Author, that by him it may be allowed to Ministers (that please) for the Use, and at the Charge of their People, at one Shilling per Book (of 27 sheets) in quires, and 30 given to every hundred, or the same proportion to a smaller Number, to be given to the Poorer sort, especially to such as will Answer, according to the Proposal in the following Page.

The Books to be had at the Author's House
in *Mugwell-street*, London. 1698.

A Proposal to my Reverend Brethren.

WOrldly Gain (not so much as one Penny) was not the reason at this time I printed this Book at my own Charge, but the promoting of Catechizing, by keeping it down to a low Price, (as Paper and Print cost) for the sakes of such as cannot, or will not buy a Book, if it be dear. I have therefore disposed already to some of my Brethren, several Hundreds at 12 d: per Book, (of 27 Sheets) in Quires, and have given to each of them Thirty to the Hundred, to be given to the poorer sort amongst their People, to encourage them to Answer. And I purpose to send 200 more (in all 500 Gift-Books) to Ministers in several Counties, (and some other Persons) that if (when read) they do approve of the Use of it amongst their People, and by a few Lines signify to me the Number they would have, (to be bought by the People that are able, and the over-number by them to be given to the poorer sort) I will supply them on the above-mentioned Terms, in as large a Letter as this Book is of, that by a smaller Print it might not be made useless to the weak Eyes of Ancient People, (whose Instruction in Catechizing I much aim at) which shall never be done by my Consent; neither will I concern my self to see that the Citations of so many Scriptures (only in Figures) be rightly done, in any Edition that shall make the Sheets fewer, or the Price higher, both which will prejudice the Design of Catechizing hereby intended by

London, *Mugwel-street.*

Thomas Doolittle.

An Humble ADDRESS to my
Reverend Brethren, for promoting
Ministerial Catechizing in their Con-
gregations.

Reverend Brethren,

THough I am not in mine own Eyes (ta-
lis vel tanti) such a one, or of so much
worth, as to be your Instructor, yet
I admit me to the Priviledge and Ho-
nour to be your Servant, (ἀναζωπυεῖν) to stir
up the Fire that hath been (by some) too long bu-
ried under the Ashes, and to blow 'till it flame, to
give Light to them that are in darkness, and
Heat to those whose Affections by reason of Igno-
rance are benumm'd, before they are cast into
unquenchable Fire, when and from whence
all the Knowledge we have (as ye know, and I
beseech you consider) will contribute nothing to
help them out.

Your Preaching Labours are a great Blessing
to Immortal Souls, and highly to be valued, and
eminently useful to such as (by being instruct-
ed in the first Principles as a foundation laid)
are capable of being taught thereby, and car-

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ried on in your Superstructure. But, Alas ! how many hear practical Sermons as Riddles, which they cannot understand, because they were never taught Catechetical Doctrines and Terms in a familiar way, adapted to their weak Capacities : The one ought to be done, but the other should not be left undone. Why then doth the one abound from day to day, and the other (tho' an Ordinance of God) in too many places is not to be found any day ?

It is undeniable, that a plain, familiar way of Interloquutory (which is proper) Catechizing, is a more speedy and easie way to cure the ignorance of People than Preaching, or Common placing upon an Answer in the Catechism, by a set, continued Speech (however profitable to the knowing) can pretend to be. For a Catechist, without vain boasting, (as Experience proves) might say, that He (rightly managing this Work) can help ignorant Persons to more Knowledge in Ten Months, than multitudes that never learn'd the first Principles, by following of Sermons, have obtained in Ten, in Forty Years. If so, and we be dying, and People dying, and our and their Lives be short, why do we take the longest, and not the shortest way ? and that which is more difficult, before that which must be confessed to such People to be the
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more easie? Death is approaching to us and them, and we cannot teach, nor they learn in the Grave, to which we and they are going: And what Reflections can we have on a dying Bed, (when so near Eternity) that there was an Ordinance of God suited to teach such as could not so well learn any other way, and we totally and finally omitted it? I suppose, when a dying Day comes, such will have more comfort in reviewing their Endeavours to instruct the Ignorant, in a way accommodated to their capacity, than others will find in looking back upon their needless Disputes, Contentions about Words, and defaming one another. That great Man, the late Reverend Mr. Baxter, told me some years before he died, he esteemed Catechizing to be so necessary and useful, that he could be content to spend the (then) remaining part of his Life in that Work, tho' he should do nothing else.

Methinks I hear the cries of the Ignorant sounding in my Ears, or having words put into their Mouths, would say, O ye Ministers of Christ! we were ignorantly brought up, never knew those things we hear are called the First Principles, and therefore know not how to Pray, nor how to Examine our selves, nor so much as think of what we should, nor can we improve our Baptism, nor fitly

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Receive the *Lord's Supper*, neither know we how to *Live*, nor how to *Dye*, or prepare for *Judgment*, or to escape the *Damnation of Hell*, or to understand your *Preaching*; for we often hear you in your Sermons mention *Effectual Calling*, *Justification*, *Sanctification*, *Adoption*, *Faith*, *Repentance*, the *Offices of Christ*, &c. and we know not what ye mean, how then can we profit by what ye say? Shall we hear a Sound of Words, to us unknown, and so from under your Pulpits fall into Everlasting Misery? What shall we do? Is there *no way more easie* for us to learn? if there be, for the *Lord's sake* shew us, and teach us thereby: Pity us, O pity us, for *Christ's sake*, whose Ministers ye are, have Compassion on us, let your Bowels yearn towards us! Will ye do nothing to help us, in a way fitted to our weakness? Will ye preach to the knowing, and overlook us? Will ye let us alone, to walk on, till we fall into the bottomless Pit, and not shew us in a way we are able to learn, how it might be prevented? Will ye tell us, *Christ did not die for us*? Or, if he did, will not ye teach us (which still we beg might be) in a way we are able to learn? Did he shed for us the *Blood of his Heart*, and will ye deny us the *Milk of his Word*?

Have

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Have ye only strong Meat for Men, and no Milk for Babes? *Say ye*, we preach to you; what would ye have more? *We still say*, we cannot understand your Preaching, for want of something more; and will ye withhold it from us? To whom should we go for Instruction, but unto you? Are not ye our *Over-seers*? our *Spiritual Nurses*? our *Guides*? Hath not God set you to *watch* over us? To feed his *Lambs*, as well as *Sheep*? Must ye not give an Account? Are we such *Dogs*, that we might have none of these Holy Things, *in a way* we are able to receive them? Are we such *Swine*, that such Pearls might not be handed to us, in a *Method we can take them*? Ye have great Knowledge, *We* have none, will not ye impart some of yours to us; still we beg *in a way*, whereby ye may make hard things easie, and not in another, whereby *some* make easie things hard; and so some we hear, as to us lose the End of Preaching, and we the Good we should get by Hearing. *For God's sake*, Consider our Case, pity our Slowness to understand, Condescend, *for Christ's sake*, condescend to our mean Capacities: For we cannot profit by those Means that *others* do, because we never learn'd those first Truths, which *they* did. Will ye put us to

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spell,

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Spell, before ye have taught us our Letters?
Or will yet set us to read, before we can spell?
Or to build, before a Foundation be laid? O ye
Ministers of the Lord, Behold us, and Pity us!
Look upon us, have not we Souls as well
as others? Are not ours precious, as others
be? Are not we capable to learn things
needful to Salvation, if ye would teach us *in*
a way fitted to our Weakness? Do not ye
tell us in your Preaching, that those that do
not know God, and Christ, and necessary
Truths, must be for ever damned? Do ye
believe what ye say, and how intolerable
that Eternal Damnation will be to those
that do not know such things, and we tell
you by *many years* hearing Sermons we have
not known them, and we are told there is
another Ordinance of God appointed for *such*
as we are, by which we might *sooner* and
more easily get this Knowledge, and will ye
that are God's Ministers, refuse to let us
have it? For God's sake, let us not perish
for want of *such a means* of Knowledge, when
it is in your Power, and as Ignorant as we
are, we are told by other Ministers, it is *your*
Duty, and *part of your Office*, to teach us by
that plainer way of Catechizing.

*If Ancient ignorant People are not so solici-
tous for themselves, it is because they are igno-
rant*

to my Reverend Brethren.

want, and do not see their danger, and therefore the more to be pitied, and taught the sooner, that they may know it, and escape it. And if many are backward to learn when they are Old, it should be a Warning to us, to teach others while they be young.

Besides all this, Consider the bold Invasion of the Ministerial Office, by Barbers, Drapers, Farmers, Taylors, Shoo-makers, &c. forgetting the Command of the Apostle, 1 Cor. 7. 20. Let every Man abide in the same Calling wherein he was called; as a Caution, that the Barber should not go beyond his Razor, nor the Draper beyond his Ell, nor the Tailor beyond his Shears and Thimble; and I will venture upon one scrap of Latin, Ne sutor ultra crepidam; which I would advise them not to meddle with, lest instead of crepidam they sound crepitum, which I leave them to turn into English, this presumption calls aloud to us every where to Catechize more, that the People being better instructed, and established in the truth, might not be drawn aside by Masters of Errors, in their Ignorance confuting Catechisines composed by Assemblies of Learned Divines; as I with mine own Ears heard one in a Pulpit say, Beloved, your great Divines by rote teach you, that there are but three Offices of Christ, but I tell you there are four:

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four : The fourth Office of Christ is the gathering of Churches : *I presently thought how can that which Christ doth partly as a Priest in purchasing, partly as a Prophet in teaching, and partly as a King in subduing, &c. be a fourth, distinct from the three.*

And I am informed, another of these did lately say to hundreds of People before him, Ministers may make and teach thirty Offices of Christ as well as three. Bravely spoken bold, because blinde Hue.

*And the Logick they have got by shaving of Faces, making of Shooes, measuring of Cloth, &c. is as profound as their Divinity, when they argue on the Question, Whether a Trader might not be a Preacher? and to prove it to the undistinguishing People, not a Week since by a Draper, and yet in a Pulpit in London, remembring his terms of Trade, before he had got his terms of Art, ridiculing Ordination by grave Divines, as a Pack of Men got together to ordain others, forgot that a Pack of three (with much seeking, got together) set him apart to — without imposing — upon him, was said, Elisha was a Plowman, Amos was an Herdsman, Peter was a Fisherman, and yet Preachers, therefore we tho' formerly Traders might now be Preachers. What Professor of Philosophy is able to deny such a necessary
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and immediate Consequence ! *the People being perswaded by such an irrefragable Argument, are prepared to flock after them, and to swallow down their Teachings upon no better proof than the former.*

What better way can we in our Circumstances take, to preserve the People from feeding on Wind and Chaff, than by constant giving them the sincere Milk of the Word in Catechizing in the Congregations, where Hearers as well as Answerers might be informed and built up in sound Doctrine, and be more able to distinguish betwixt Truth and Error.

Concerning this Attempt that I have made, to make Catechizing more ready to Teachers, and more easie to Learners, if God will use it to the reviving of this his own Ordinance, too much neglected, and the Knowledge of our only Saviour might be spread by it, I have all that I expect by the publishing of it.

The Method I have taken is this, I give the Parts contained in every Answer, omitting Logical Terms or Words of Art, whereby the Judgment of the Learner will be tried, and yet his Memory not be burthened. Next, I set the Meaning of the more difficult words where there is need under every Answer, because if Persons learn words without the meaning of them, they cannot understand the matter signified by them.

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After that I quote the usual Propositions out of the Assemblies Catechisme, which is no more than their Answer put into so many distinct sentences, with the Scriptures they prove each part of the Answer by. Last of all, I raise the Observations contained expressly in the Answer, or by immediate, necessary Consequence resulting from it, taking the same liberty as I observe Preachers do from a Text of Scripture, and some Eminent Expositors of several Books of Sacred Writings, as Dickson, Hutchison, &c. the Observations I only name with Scriptures adjoyned, as I was by some Brethren desired, with this design, that such as shall think meet (as some have purposed) to use it, Catechizing thereby might be the fruit of every one's proper Study, their own Work, and none of mine, by their Interloquutory Discourse with their Catechumens about them. So that every one in every place will have variety of matter concerning the Answer in the Catechisme they are raised from.

In all which, I keep close to the Catechisme it self, inserting nothing but what is contained in it; only the first Question I was desired by several Brethren to manage it as it was done in our Congregation, where this way was used. If any think I have not made Observations, as many as the Answer would afford, he might exercise

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cise his Invention to find out more ; if another think them too many, he hath his Liberty to let some or all alone.

In many places, great variety of Texts of Scripture are set down, not as a proof of one particular Doctrine, but as containing several sorts of Sins, Duties, Means, Motives, Directions, Aggravations, Arguments, &c. according to the nature of the Question, which will afford different Heads for Interloquutory Discourse, and be readily perceived in a little time by the Teacher, and the Learner turned to them will be helped to an Answer.

As for the Prefatory Catechisme, and the Enlargement thereof, tho' I used it in publick with this success, that the Peoples esteem of this Ordinance was raised thereby, and being convinced of the Necessity and Usefulness of it for the Adult, and not only for Children ; several of riper years submitted to it, and others did constantly attend the Catechetical Exercises, with as much or more liking than of Preaching without it, and have declared their profiting by it, yet others might please themselves in passing it over, leaving it to such as shall think good to read it in private, or to Parents and Masters to induce their Children and Servants to learn the Catechisme it self ; and to Ancient People unacquainted with the first Principles, that they
may

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may understand how much they are concerned to get the knowledge of such Truths that are necessary to their Salvation.

Because there is great need of Learning, Skill and Art, to teach Ignorant People in a familiar way, so as to make the sublime Mysteries of the Gospel easie to their slowness to apprehend them, therefore, I hope, it will be no Offence to any, that I am their Advocate with my Brethren, that are better able to manage it than I (after studying my Catechism many Years) have yet attained unto.

It is now something more than a Year since I was in such danger of Death, that I had the Consultation of Five Physitians, all freely, (excepting one) in whose Apprehension by reason of a Complication of Diseases on one Lords-day morning my Life was very dubious; my Brethren in London and their People (to whom I shall ever reckon my self deeply engaged) were much concerned, and fervent in their Prayers for me, (tho' so inconsiderable) that about Four a Clock in the Afternoon (as a Return of their Prayers) my Relations and Physitians that then met, dated their Hopes of my Recovery, (tho' afterwards it was reported far and near that I was dead) and the next Lords-day I presented my self before the Lord in the Congregation, to join with them in a
Thank-

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Thankful Acknowledgment of my Deliverance from the Jaws of Death, when upon my coming in, the People stood up to Look upon one as brought from the Gates of Death, and the very brink of the Grave.

After my Recovery, I set my Thoughts on work, what had God for me to do? wherein might I acknowledge the sense I had upon my Mind, in God's continuing of my Life? I was resolved I would not Contribute any thing in making Divisions amongst such as feared God, nor spend the little remaining part of my days in wrangling with others in little things, nor in engaging with any Party or Needless Disputes, to which I saw too many were inclined. Nothing would satisfie my Mind, but something that should help the deplorable case of Young and Old, that were ignorant of things necessary to Salvation, whilst I saw for want of being Catechized, many Professors would be ignorantly disputing of Free-will, Predestination, Justification from Eternity, no Conditions of the Gospel, or Covenant of Grace, &c. not knowing whereof they affirm or deny.

My Dear Son, in whom I have so much Comfort, who in my Sicknes watched with me five or six Nights, one after another; after some Months coming to visit me, put me in mind of publishing some Observations upon the Assemblies

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blies Catechisme, to which I found my Thoughts readily inclined, and when done, and seen by some Ministers, they desired I would communicate them to others; declaring if I did, they would without delay set up Catechizing in their Congregations. My Heart being so much for this Work, I was led by their Judgment more than my own, to expose them to publick View, tho' I or my Name (which I am not proud of) should be exposed to Contempt.

Such as it is, I lay it at God's foot, to do with it as he pleaseth, and offer it to my Brethren, whether they will use it or reject it; if by my Weakness, a more Skilful Head or Dexterous Hand might be stirred up, to serve poor ignorant People better than I have or can do, in that I shall greatly rejoyce, who readily acknowledge my self,

The least amongst the Brethren,

Thomas Doolittle.

A

Prefatory Catechism.

Quest. 1. **W**hat is Catechizing?

Ans. Catechizing is a leading Ordinance of God, teaching by audible alternate Voice the Ignorant, Young and Old, the first Principles of the Oracles of God, in order to the carrying them on towards perfection. *Heb. 5. 12, 13. & 6. 1, 2. 1 Cor. 3. 1, 2. Exo. 12. 26, 27. Deut. 6. 6, 7.*

Q. Why are you desirous to learn your Catechism?

A. I desire to learn, that getting sanctified Knowledge while I live, when I must die, my Soul may not be damn'd, but sav'd, *Luk. 12. 47. Joh. 17. 3.*

Q. Why do you esteem the Knowledge you may get by Learning your Catechism, to be such excellent, necessary and useful Knowledge?

Ans. I do esteem it so for these Reasons:

1. Because it will (if I know and obey) at the end of my travelling to Eternity, bring me to the best place in the other World, *Joh. 6. 48. Heb. 5. 9.*

Audibly, i. e. that can be heard. *Alternate*, i. e. the Catechizer and Catechized speaking by turns.

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2. Because it will lead me to the Knowledge of God, the best good, *Prov.* 2. 1, 2, 3, 4, 5.

3. It will discover to me the vileness of Sin, the greatest evil, *Rom.* 7. 7, 13.

4. It will bring me to the knowledge of my self, and the several States of Man, (1.) As Created, *Gen.* 1. 27. (2.) As corrupted, *Psa.* 51. 5. *Eph.* 2. 3. (3.) As converted, *Mat.* 18. 3. (4.) As condemned or saved at last, both in Body and Soul, *Joh.* 5. 28, 29.

5. It will shew me two great things, in which I earnestly desire to be satisfied :

1. My Election from all Eternity.

2. My Salvation to all Eternity, and both from my Effectual Calling, *Rom.* 8. 30.

6. It will fit me for the better performance of all Holy Duties, and guide me in my daily walking to please God, *Col.* 1. 9, 10.

7. It is an horrid shame to be an ignorant Christian, *1 Cor.* 15. 34.

Q. What Persons are to be employed about this Necessary Knowledge ?

A. The Persons to be employed, are the *Teachers* that ask, the *Learners* that answer, and the *Hearers*, when it's taught, in a publick Congregation.

Q. Who ought to be the Teachers of this Necessary Knowledge of the first Principles to be taught by Catechizing ?

A. The Teachers of it are *Ministers*, *Parents* and *Masters*.

Q. Why do you say Ministers ought to teach by Catechizing ?

A. I say so, from *Gal.* 6. 6. Let him that is taught

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taught [*Gr. Catechized*] in the Word, communicate to him that teacheth [*Gr. Catechizeth*] in all good things.

Q. How doth it appear that this Text points to Ministers teaching by Catechizing, and not to Parents or Masters?

A. This Text points to *Ministers only*, because the Catechized [that are capable] are commanded to communicate to the Catechizer, towards his Maintenance, which Children and Servants are not required to do to their Parents and Masters, for their Catechizing of them.

Q. What is your Second Reason?

A. Babes in Christ are not able to bear strong meat, nor can they be profited by it, therefore Ministers should feed them with Milk, which is Doctrines contained in Catechisms, 1 Cor. 3. 1, 2. Heb. 5. 12.

Q. What is your third Reason?

A. Ministers are under a Command from Christ, as they would prove their Love to him, to feed the Lambs in his Flock, as well as the larger and fatter Sheep; but Lambs will not be well fed with the same Pasture as the Sheep, without Milk, which is the first Principles of Christian Doctrine, taught in the most plain and easie manner, Joh. 21. 15, 16, 17.

Q. What is your fourth Reason?

A. Ministers are Master-builders, and should lay a good and firm Foundation, (which is the first Principles) before they raise the several Stories, and cover them with the Roof, 1 Cor. 3. 10. Heb. 6. 1, 2.

Q. What is your fifth Reason?

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A. Ministers are Spiritual Watch-men, and must give an account, which must be done with sighs and sobs, for those that not being able to profit by higher teachings, were starved and perished for want of the Milk of the Word withheld from them, Ezek. 33. 7, 8, 9. Heb. 13. 17.

Q. What is your sixth Reason?

A. Ministers ought to be Followers of Christ and his Apostles, who have set them an example of catechizing and teaching the first Principles, Mat. 16. 15, 16. Heb. 5. 12. & 6. 1, 2. 1 Cor. 3. 1, 2.

Q. If Ministers teach their People by preaching, will not that excuse them from teaching them by catechizing?

A. Tho' the same Truths may be the Subject matter of Preaching and Catechizing, yet in respect of the different State and Capacity of the Persons to be taught, and the different way of Teaching, they are two distinct Ordinances of God, (as are Preaching and the Lord's Supper, tho' a Crucified Christ be the subject matter of both) therefore tho' the one is done, the other ought not to be left undone.

Q. If Catechizing by a Minister be left undone, may the people, ought the people to go to him, and desire him to do it?

A. Catechizing being part of Ministerial Work, so necessary for Babes in Knowledge, when omitted, there is a gap, where the Lambs may get out, or the Wolves come in, therefore the people may go to him, and desire him to fill it up, and expect catechizing as well as preaching from him, since his Ministry is not fulfill'd without the one, as not without the other, Col. 4. 17.

Q. What

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Q. What is the difference betwixt Catechizing and Preaching?

A. 1. Catechizing is of many points of Doctrine lying in a little room, Preaching is the enlarging of one Subject that may make a great Book, *Heb. 6. 1, 2.*

2. Catechizing is a shorter and easier way of Learning, and teacheth more heads of Doctrine in a little time: Preaching is more difficult to the Ignorant, and is longer before it can inform them in all the Articles of Christian Religion.

3. Catechizing is the calling of the Learners to give an account of their Knowledge, Preaching is not so, *Mat. 16. 15, 16.*

4. Catechizing is of the unskilful and weak, Preaching is to all, even the most judicious and strong, *Heb. 5. 12. & 6. 1, 2.*

5. Catechizing chiefly aims at the informing of the Judgment, Preaching also at the moving of the Affections by larger application, *1 Cor. 14. 19.* That I may instruct [Gr. *Catechize*] others also, *Acts 2. 37.*

6. Catechizing lays the Foundation, Preaching buildeth thereupon, *Heb. 6. 1, 2.*

7. Therefore Catechizing prepares the Ignorant for more profitable Hearing of the Word preached; Preaching is more successful thereby, *Heb. 5. 12, 13. & 6. 1, 2.*

8. Therefore Catechizing should go before, as a leading Ordinance, and Preaching follow after, [so the two different Words translated *Teach* do import,] *Mat. 28. 19, 20.*

9. Catechizing shews what progress the Learn-

ers do make, preaching leaves this uncertain, dismissing the Hearers without Examination, *Mat. 13. 51. & 16. 15, 16.*

10. Catechizing is common to Ministers and others, but Preaching is peculiar to the Ministers of the Gospel, *Dent. 6. 6, 7.*

Q. How doth it appear, that Parents ought to instruct their Children in the first Principles of Religion?

A. For these Reasons:

1. Parents are under a strict Charge and Command of God to instruct their Children therein, *Exod. 12. 26, 27. Dent. 6. 6, 7. Prov. 22. 6. Eph. 6. 4.*

2. This is an excellent Means to propagate Religion from one Generation to another, *Psal. 78. 5, 6, 7.*

3. Parents hazard their own Souls by neglecting to teach their Children, *Dent. 4. 9.*

4. Parents bring their Children into the World in a state of Sin and Misery, therefore by teaching should endeavour to help them out, *Psal. 51. 5. Prov. 4. 1, 2, 3, 4, 5, 6, 7.*

5. Parents that do not teach them, side with the Devil (who hath blinded their eyes) against God, (who sendeth his Servants that they may be opened) *2 Cor. 4. 4. Acts 26. 16, 17, 18.*

6. Parents take care of their Childrens Bodies, therefore they should much more of their Souls, *Prov. 3. 21, 22. & 31. 1, 2, 3, 4.*

7. Parents devote their Children to God in Baptism, and there promise that they will so bring them up, that they may have the answer of a good Conscience towards God, and the saving Benefits of Baptism; and to promise

mise this before God and Men in a solemn Ordinance, dedicating them to *Father, Son, and Holy Ghost*, and leaving them to the Devil all their Lives after, is base Hypocrisie, and Lying in a most abominable manner, *1 Pet. 3. 21.*

8. Parents have joy in good Children, and sorrow in bad, therefore by teaching them, should provide for their own Comfort, and prevent their own sorrows, *Prov. 10. 1. & 17. 25.*

9. Parents complaining of disobedient Children, if through their own Neglect, may read their Sin in their punishment, their disobedience to God's Command, in their Childrens disobedience to them, *1 Sam. 2. 22, 23, 24. comp. v. 29. 1 King. 1. 5, 6, 17.*

10. Parents that lay to Heart their Childrens Death, should take all care to prevent their Childrens Damnation, *1 Sam. 18. 33. Prov. 7. 24, 25, 26, 27.*

Q. Why should Masters instruct their Servants in the Principles of true Religion?

A. 1. Masters by virtue of the fourth Commandment, are to see that their Servants keep the Sabbath-day holy in the Worship and Service of God, and because they cannot worship aright an Unknown God, therefore they are to teach them the Knowledge of the true God, and how he ought to be worshipped, *Exod. 20. 8, 10.*

2. Masters do please God, and are approved by the Lord himself, that do command, and teach their Servants to keep the way of the Lord, *Gen. 18. 18, 19.*

3. *Joshua* did take care, that his House should

serve the Lord, did therefore also take care that they should know him, because they could not serve an unknown God, *Josh. 24. 15.*

4. Every Christian Family should be a little Church, in which the Master should be a teaching Prophet, and a (sacrificing) praying Priest, as well as like a ruling King, else it would be more like the Devil's Chappel, a Synagogue of Satan, and filled with Cursing and Swearing, would be a small Congregation of great Sinners, *Col. 4. 15. Phil. v. 2. 1 Pet. 2. 9. Rev. 1. 6.*

5. It is not an indiffent thing to a Religious Master, whether his Servants do Sin, Swear, Curse, Lye, or Fear God, or whether if they die in, go out of his House to Heaven or Hell, therefore will warn, reprove and teach them: This ought not to be indifferent to any, therefore all ought to use such teaching, that they may fear God, and not live in a course of Sin, be saved, and not damned if they die in their House, *Psal. 101. 2, 3, 4, 6, 7. 2 King. 5. 20, to the end.*

6. Christian Masters else would do no more than Heathen Masters, who teach them their Trade, and give them things convenient for the Body, which would be a reproach to Christian Religion, that there shou'd be no difference betwixt Heathen and Christian Masters, *Col. 4. 1. Eph. 4. 17, 18, 19, 20.*

Q. Why should the younger, as Sons, Daughters, Men-servants, and Maid-servants, learn the first Principles of Christian Doctrine?

A. The Younger shall learn them for these Reasons:

1. They are bound to remember God in their Youth,

Youth, but they cannot remember him whom they never knew, *Eccles. 12. 1.*

2. None can love Christ too soon, and tho' they may love and desire Christ whom they never saw, yet not whom they never knew, *1 Pet. 1. 8. Job. 4. 10.*

3. They are not so Young, but they may die, and be damned, therefore when Young should learn to prepare for Death, and prevent Damnation: *Job 14. 1, 2. Rom. 5. 14. Prov. 1. 8, 9. & 4. 13.*

4. Without Knowledge there is no Conversion, without Conversion there is no Salvation, therefore they should early seek enlightning and converting Grace, that they may be saved, *Acts 26. 18.*

5. Those that know God when Young, will have a comfortable plea, that God would not forsake them when Old, *Psal. 71. 17, 18.*

6. By sanctified Knowledge, Sins of Youth may be prevented, which else may make them grieve and groan in Old Age, and cause God to write bitter things against them, *2 Tim. 2. 22. Job 13. 26. Psal. 25. 7.*

7. None can be willing to be damned, either sooner or later, therefore all should be willing to learn, rather sooner than later, *Luke 13. 25, 26, 27. Mat. 25. 1, to 14. Heb. 3. 15. & 4. 7.*

8. None, tho' Young, would be taken for a Fool, yet all neglecting the Knowledge of God and Christ, shall be accounted Fools by God, Angels, and all Wise Men, *Prov. 1. 7, 22.*

9. Children and Young Men must learn Spiritual

tual Knowledge, or be a grief to good Parents, which none would be but bad Children, *Prov. 17. 25. & 15. 20.*

10. *Timothy* is an excellent and fair Copy for all that are Young to write after, *2 Tim. 3. 15.*

Q. Why should elder persons, married or unmarried, yea, tho' gray-headed, that are without this Knowledge, now learn it?

A. Because it is a very great shame to be old and ignorant, *1 Cor. 15. 34.*

2. By Baptism they were entred into Christ's School, and yet in all this time having not learned their *A, B, C,* in Religion, are no more fit for some Duties and Ordinances, than one is to Spell, that never knew his Letters, or to read readily, that could never Spell, and so have sinfully lost their time, and therefore now herein should use more than ordinary diligence, *Joh. 14. 9. 2 Tim. 3. 7.*

3. God himself upbraids such, That they have not so much Knowledge in their kind, of their Maker and Redeemer, as the Oxe and the Ass have of their Owner; and the Birds of their Seasons, in their kind, *Isa. 1. 3. Jer. 8. 7. Psal. 94. 7, 8. & 32. 9. & 49. 20.*

4. Ignorance, the older it is, the worse; and under means of knowledge, the more wilful, *Psal. 82. 5. 2 Pet. 3. 5.*

5. Ancient People have one Foot in the Grave, and the other not far off: Are at the Door of Eternity, and yet refusing Knowledge, they despise their own Souls, though now it is high time to seek to save them, before they are irrecoverably lost, *Prov. 15. 32. Mat. 16. 26.*

6. If

6. If they dye ignorant, after so long time under the Gospel, they can have no Excuse pleadable at the Bar of God, why they did not get this Knowledge, among all their gettings, which is better than all they got, *Luk. 13. 25, 26. Prov. 4. 1, to 10. & 16. 16.*

7. If they know not Christ while they live, Christ will not know them when they dye; nor at the Day of Judgment, except to deliver them to Devils, to lead them in Triumph to Eternal Torments, *Luk. 12. 20. & 13, 25, 26, 27, 28. & 12, 48.*

8. *Catechising* is an Ordinance of God, and the shortest and easiest way of Learning much in a little time; therefore they ought to submit to it, as Christ's Disciples, and the Primitive Christians did, *Gal. 6. 6. Mat. 16. 15, 16. Heb. 5. 12.*

9. The amazing Answers they would make to Questions about God and Christ, and things necessary to Salvation, would make such an ignorant Man's Catechism, that would cause the knowing, that have the Fear of God, a belief of Eternity, and apprehensions of the worth and danger of Souls, tremble to read their Answers, therefore they should learn to make better, *1 Pet. 3. 15.*

10. Elder People, married or unmarried, though gray headed; yea, because gray-headed, should be moved speedily to learn, lest this their Sin continued longer in, by a Just God should be turned into a Spiritual Plague and Judgment, saying, *Since ye will not see, ye shall not see: Since he is after so long time ignorant, let him*

him be ignorant, Mat. 13. 13, 14, 15. 1 Cor. 14, 38.

Q. Have you any Reason, why such as did learn these Catechetical Doctrines in their Youth, and have been Partakers of the Lord's-Supper, should be present as Hearers, tho' not as Answerers, at such Catechetical Exercises, where these Principles are clearly explained, and briefly applied by Ministers in the publick Congregations?

Ans. Yes Sir, I have many such Reasons.

1. The Memory being weak, all are to take heed lest what they have learned should run out, like Water from a leaking Vessel; and this would be a profitable means to prevent their forgetting of them, or to recover them, if forgotten, *Heb.* 2. 1. & 5. 12.

2. Such as are knowing, need to have their Knowledge stirred up, by being put in remembrance of what they do already know, and that tho' they be established in these Truths, *2 Pet.* 3. 1. *2 Pet.* 1, 12, 13, 15. *Jude* v. 5.

3. Many that did learn, have not learned them, and that do know them, do not know them: I mean, they have learned something of them, but not all; they know some things in them, but there is more for them yet to know, and often hearing them would help them still to the knowledge of more things, in which Knowledge they ought to encrease and grow, *Phil.* 3. 1. *2 Pet.* 3. 18.

4. If they should not learn to know more things, yet by such Exercises they may learn to know the same things in a better manner, more clearly and distinctly, *Hos.* 6. 3. *Eph.* 3. 16, 17, 18, 19.

5. In

5. In Christ's School there are Disciples of several Forms, and they ought to make Progress from a Lower to an Higher, *1 Cor. 3. 1, 2. Heb. 5. 13. 1 Pet. 2. 2. 1 Joh. 2. 12, 13, 14. Col. 1. 10.*

6. These Doctrines may be so taught, that the Child may wade through them, and the tallest Christian may swim in them, so as to be Milk for Babes, and strong Meat for Men, *1 Cor. 3. 1, 2. Comp. 1 Cor. 2. 6, 7. Rom. 11. 33. Eph. 3. 8.*

7. The Method, Order, and Dependence of Catechetical Doctrine, is a very great help to the Understanding and Memory, in the things they are Instructed, *Luke 1. 1, 3, 4.*

8. The Explication of the Texts of Scripture, that are Proofs of these Doctrines, will furnish them with Scripture-Knowledge, which should dwell richly in all Christians, *Ephes. 2. 20. Col. 3. 16.*

9. The clearer Knowledge they have of these Doctrines themselves, the more able they will be to instruct those under their Care and Charge, *Deut. 6. 6, 7. Heb. 5. 12.*

10. As Christians should not have Knowledge without Affections, Light, without Heat, nor Affections without governing Knowledge, which will degenerate into rash and imprudent Zeal, so these Catechetical Exercises would bring them to a due mixture of both; the larger Explication would add growth to their Knowledge, and brief and close Application warmth to their Affections, and by both become choice Christians, *Rom. 10. 2. Gal. 4. 18. Phil. 1. 9, 10, 11. Col. 1. 9, 10, 11, 12. 2 Tim. 1. 13. & 3. 16, 17.*

POST-

P O S T S C R I P T.

A Wake then, *O my sleepy, drowsie Soul, awake!* arise unto thy Work, and in good earnest mind what thy Lord hath called thee unto, set upon it, and buckle to it: Did Christ dye for Sinners, and wilt not thou endeavour to help them to the Knowledge of him by whom alone they can be saved? Did thy Lord shed his most precious Blood, to ransom and redeem Souls, and dost not thou see that there are many that are blind, and have lived long under the means, whereby they might have known him, but they do not; *Alas!* they do not; and tho' they must be damned if they do not, yet *Woe to them*, they do not know him, *who he is, from whence he came, what he did and suffered upon Earth, and why, and for what, or for whom; or whither he is gone, or what he is doing for the Salvation of Sinners; where he is, and whether he will come again, and what to do, or the dreadful and unalterable State of Misery, Wo and Torment they shall be doomed down unto,* multitudes of ignorant Persons do not know? hast not thou heard (*O my Soul!*) of the gross, *shameful Ignorance*, of many aged Persons? art not thou thy self a Witness, that a Person of almost seventy years of Age upon her Dying-Bed, (now dead and gone) had got the Name of Christ in her Mouth, but being often asked, could tell nothing of him besides his Name? hast not thou heard several say of sixty Years and more, that the *three Offices of Christ were Father, Son, and Holy Ghost*; and when told they were

were mistaken, said, then we cannot Answer to this Question? hast thou not also known, that a Person near seventy Years of Age, upon a dying Bed, said, that *She was of the good Old Religion, holding fast the three honest Sacraments, which are, the Father, the Son, and the Holy Ghost?* dost not thou know, that some have said to thee, *Christ surely is the Holy Ghost?* that *their Soul is their Breath?* Did not one of thirty six Years of Age tell thee this day, (this is written) that he *never knew there was Father, Son, and Holy Ghost*, till he was (a Week now past) perswaded to begin to learn his Catechism? *O my Soul!* Where are thy Bowels? Where are thy Compassions? Where is thy pity to Immortal, but perishing Souls? O retire, and Mourn, seek for some secret, solitary place, where thou may'st weep, till thou hast eas'd thy Heart, because of the lamentable thick darkness upon the Minds of such Multitudes to be found? Is *Preaching the best, and nearest way to help and to recover such as these, and they are many?* Will not *Milk* be more suitable to these than *Strong Meat*? Might not these, when willing, be directed to a Catechism, and being plainly explained to them, *get more Knowledge in one Week, than they have done all their days, or yet will (without Catechizing) many years?* Is not the Devil diligent to have them blindfold to Hell, that they may not know whither they are going, till they are there? Didst thou see an old blind Man walking boldly on, tho' a great Ditch, or River, or deep Pit before him, wouldest thou hold thy peace? Wouldest thou not call, *Stop, stand*

stand still, if you go on, you will be drowned ; a step or two more and you will be in, whence no Man can fetch you out ? Or shall I be the only Minister, amongst all my Reverend Brethren, that shall be found Idle, and Lazy, and Negligent, in my Work ? Shall so many of them call, entreat, and with Tears and Bowels of Compassion, invite married and ancient Ignorant People to learn their Catechism, and offer them their Weekly Help to understand it, and shall I sit still, and not follow their Example ? While their Hearts are tender towards them, shall mine be hardned against them ? While they take Pains, and Study how to feed these Old Babes with the Milk of the Word, shall I be out of my Study, and take my Pleasure, and neglect these Persons ripe in years, raw in knowledge, and shall shortly be rotting in their Graves ? Will this be my Comfort on a dying Bed, or when God shall again fill me with Pains, that I shall not (as lately I could not) rest in my Bed ? Or shall I give up my account at the great day, as others will be able to do, when they shall say, *Here be the old Ignorant that knew not God, 'till towards their latter end, whom we called at the Eleventh hour, and I hang down my head, and with a fallen Countenance remember, this I did not do ?* But thanks be to God, who by Sicknesses and Pains, and Thoughts of approaching Death, did at last alarm me to my Duty, and put, and fix, and work this upon my Heart, to call to married Persons and ancient People, at last, tho' late, to begin to learn the Principles of Religion ; who when called, many came, (Lord forgive I called to them no sooner) some of 24, some of 36, 40, 42, 44, 50, 59, 60, 64, 70 Years old, several of them

them with Tears, and some so full of Grief, that for weeping for a while they could not speak to me; and when they did, did bitterly lament, they should live so long, and knew so little of God, and be so Ignorant as they were, and gave me thanks for shewing them the Necessity of such Knowledge; which when I did after Sermon, tho' the Congregation usually are a serious attentive People, yet I never saw the Face of the Assembly so fixt, as when I made this Motion, except once, when one in Sermon-time, in bitterness of Soul, and with many Tears cried out, desiring the Prayers of Minister and People, that that Word may be effectual indeed upon the Heart, and did promise to be obedient unto it.

But yet *tho' some* are already perswaded, and received Catechisms from me, promising at these years to learn them without delay, and to come Weekly to me to be helped in the Understanding of what they Learn, yet I am not satisfied with these, because it is to me beyond doubt, there are many more, that need instructions in these first Principles as much as they; and therefore here I shall propound a few Questions (out of an hundred I have by me, to be produced in their season) to Married, Ancient People, that yet have not attained Knowledge of things necessary to Salvation.

1. Did you never seriously consider such Texts of Scripture, as set forth the dangerous state of ignorant people? Now ponder these: *Isa. 27. 11. It is a people of no Understanding, therefore he that made them will not have mercy on them; and he*

that formed them, will shew them no favour. In your Ignorance you say, God will have Mercy on you, because he made you. God saith, tho' he did make you, because you are without Understanding, (dying so) he will not have Mercy on you; whom would you have me believe, God or you? You that say, he will, or God that saith, he will not? And if he will not have Mercy on you, how miserable must you be to all Eternity? *Luke 12. 48.* But he that knew not, and did commit things worthy of Stripes, shall be beaten with few Stripes. But comfort not your self with the fewness of the Stripes due to you, for your Ignorance: For the fewest stripes in Hell, to your Eternal Woe, and Everlasting Sorrow, you will find to be too many, *2 Thes. 1. 7.* The Lord Jesus shall be revealed from Heaven with his mighty Angels. 8. In flaming Fire, taking Vengeance, on them that KNOW NOT GOD, and obey not the Gospel of our Lord Jesus Christ. 9. Who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power. Do you read these Scriptures, and will not learn to know God?

2. Had you rather be Damned, than learn the Knowledge of God and Jesus Christ? Do you hate it worse than Hell? By the former Texts you may see, one must be. Take your Choice, for according to your Choice, so it shall be with you for ever: But my Prayers for you shall be, that you may choose the better part.

3. Had not you better know God on Earth, to your Conversion, Comfort, and Salvation; than in Hell to your Torment, and the aggravation of your
Con-

Condemnation? Know him you shall. You cannot be so ignorant of him in Hell, as hitherto you have been upon Earth, the strokes of his continued Wrath shall make you feel, and then you will know, he is a terrible, just, and eternal God.

4. *Therefore had not you now better be taught, like a Child, than damned like a Fool?*

5. *What tho' you be a Man, a married Man, will Marriage or old Age cure your Ignorance of God? Or will not God condemn you for your Ignorance, because you are an Ignorant married Man, an Ignorant old Man? Will not your Damnation (if not speedily prevented) be the greater, because you are Ignorant, when you are Old?*

6. *What tho' you are a married Man, might not you therefore be Catechized? Was not Peter married as well as you? Mat. 8. 14. And was not Peter Catechized by Christ? Mat. 16. 15, 16. And may not you be Catechized as well as Peter, when you do not know so much as Peter did?*

7. *Are you not at the Door of Eternity? Many things to learn, and but a little time to learn them in? And will not you yet begin?*

8. *If you had a Child gone seven years to School, and knew not his Letters, would not you cry out, my Child hath lost his time? Have you had seven times seven years, and yet know not your A, B, C, in Religion, and have not you lost your time? And if you despite Knowledge a little longer, shall not you lose God, Christ,*

Happiness and your own Soul, to all Eternity?

9. *Are you ashamed to learn now you are married, and Old? will not Christ be ashamed of you at the last day? And will it not be your greater shame before God, Christ, Angels, Men and Devils, to be damned, because you were Ignorant, than now it is, to learn because you are Old? It is your shame to be Ignorant, but it will be your Credit to learn.*

10. *Is it not now your shame, to be beyond the common Proverb, once a Man, and twice a Child. But you being always Ignorant, may you not be said to be always a Child, and never a Man? Will not these perswade you? Will you still refuse Instruction, and despise Knowledge? all do not. But yet I cannot leave, till I renew my Invitation to you; the younger sort I find forward and willing, and some of you that are Married and Ancient, by your readiness give me hopes I shall prevail with more: Whom I beseech for the Lords sake, for your Souls sake, as ever you would escape the damnation of Hell, and obtain the happiness of Heaven, as ever you would hear the sound of the last Trumpet with Joy, and see the Lord Jesus your Judge with comfort, or be found at his right hand, at his sitting on his Judgment-Seat, and hear him pronounce a Sentence of Life upon you, and call you, saying, Come ye blessed of my Father, inherit a Kingdom prepared for you, from the foundation of the World; as you would not be found standing at his left hand, and hear his dreadful Doom, and terrible thundering Voice, saying to you, Depart from me ye Cursed into everlasting Fire, prepared for the Devil*

Devil and his Angels : Come, get the saving Knowledge of the Lord Jesus, the only Saviour. *Ministers* you see are dying, ye often follow them to their Graves, and So ye may my Corps, God only knows how soon : I thought in my last Sickness, ye should never see my Face, nor hear my Voice in this place any more ; sure I am now, it cannot be long ; it may be God hath kept me from the Grave for a little while, in Mercy to your Souls, I pray it may, I will endeavour that it may : In the Grave I cannot help those that want Knowledge, to obtain it, and If God through the freeness of his Grace, and for the merits of my Lord Jesus believed on, shall receive such a Sinner as I am into his Glorious Kingdom, I shall find none Ignorant there to Teach and Instruct : Therefore I would do it for you while I live. Be encouraged, tho' it be long before you know him, yet it is not too late, the Door of Mercy stands yet open : It is too late for damned Souls, but not for you, Oh get the knowledge of Christ quickly, while it is not yet too late ; God will yet shew you Mercy, Christ yet will plead and undertake for you. Be not dismayed to come to me, I am but a mortal dying Man, as you are ; Come, and Command my Assistance, and I will obey. I will reverence you for your Age, and respect you for your Willingness to learn ; if you fear I should ask you what you cannot tell, you shall ask me. Who knows how many blind Eyes may be opened, and when your Natural Sight begins to grow dim, your Spiritual Sight may become clear, and see as far as Heaven, beyond yonder visible Heavens ? Who knows

how many hard Hearts may be softned, Sinners converted, Souls eternally saved, and I and you rejoyce on Earth, and sing everlasting Praises in the presence of our God, and dear Lord Jesus our common Saviour, for the Good done and received in laying such a Foundation in Catechizing, whose Superstructure was built up as high as *this* Heaven of Heavens, where *now* we *know* perfectly, *Love, Delight* and *Sing* for Joy, that *we* that were *so near* to Hell, are *got to Heaven*, that *we* that were *so long* Blind, were made *at last* to see our way to this Glorious Kingdom: That when the Devil had kept *us so long* in Blindness and in Bondage, as to bring us to the very Mouth of Hell, and thought he had *us* fast for his Eternal Prey and Spoil, *then* this Glorious God, (Father, Son, and Holy Spirit) out of his great Love wherewith he loved us, of his Rich, and Free, and for ever to be admired Grace, out of his abundant Mercy, (after we had been *so long* blind) did enlighten our Minds, *after* we had been *so long* dead in Trespasses and in Sins; did quicken us, and caused us to live; *after* we had lived *so long* in darkness of Ignorance, and *so near, so very near* to Eternal Misery, out of his abundant Mercy, did beget *us* again to a lively hope of Eternal Glory, to a lively hope of this incorruptible Crown, which at last through Grace we did win, and now do wear, and shall to all Eternity. *O come, let us praise God the Father, praise him, praise him*, that did choose us to this Glorious Kingdom. *O come, let us praise God the Son, praise him, praise him*; that did redeem us by his Blood, and brought us to this purchased

chased Possession. *O come, let us praise God the Holy Spirit, praise him, praise him; that by his holy, powerful working on our Hearts, (when we were so near the brink of Hell) did make us meet (who were once and so long, till the the Eleventh Hour, unfit) to be Partakers of this Inheritance of all these Saints, here in all this Glorious Light. O wonderful, wonderful, this indeed was, is, and ever will be wonderful Love, wonderful Mercy, wonderful Grace! (O all ye Glorious Angels, behold us, and wonder and rejoyce with us) that we that were so late Converted, and wrought but one hour, should be made equal with these, (about this Glorious Throne) that did bear the Burden and Heat of the Day. We were called last, and yet we are happy as the first. The first day we came into this Glorious Place was an happy, joyful day; and will be so, (O happy we) it will be so, because it will be a day that will always last, a Day without Night, a Bright shining Day without Cloud or Gloominess, and while this Day shall last, we will sing and rejoyce, and praise our Creator, Redeemer, and Sanctifier, and this shall be to all Eternity, Amen.*

T H E
Prefatory Catechism
ENLARGED.

Quest.

W *Hat is Catechizing ?*

Answ. Catechizing is a leading Ordinance of God, teaching by audible alternate Voice, the Ignorant, and such as are of weak Capacities, the first Principles of the Oracles of God, in order to the carrying of them on towards Perfection.

First, In this description do you say, that Catechizing is an Ordinance of God? *Yes.*

Q. Can you make good what you say, from *Gal. 6. 6.* thus out of the Original to be read, *Let him that is Catechized in the Word, communicate to him that Catechizeth in all good things ?* *Yes.*

Q. Do not you find in this Text these things :

1. *A Divine Appointment, that the Word of God be taught ?* *Yes.*

2. *The Person that by Office is to Teach, or Catechize ?* [ὁ κατηχῶν] *Yes.*

3. *Is there not the Person taught, or Catechized ?* [ὁ κατηχούμενος] *Yes.*

4. *A Maintenance to be allowed by God's Appointment,*

The Prefatory Catechism enlarged. 25

pointment, to him that by Office *Catechizeth*? Yes.

Q. Then as *Preaching* is proved to be an Ordinance of God, because the *Work* is appointed by God, and the *Persons* by Office to do it, and the *People* to be Preached to, and a *Maintenance* allowed, that he may live by it, 1 Cor. 9. 14. so all these, in this Text found, prove Catechizing to be an Ordinance of God also, do they not? Yes. add these to this, Heb. 5. 12. & 6. 1, 2.

Q. Is it not *Ordained* by God to be done in private Families also, as well as in Publique, by him that *Catechizeth* by Office; see Prov. 22. 6. Train up [] *Catechize a Child* when he is young, &c. Yes; and Deut. 6. 6, 7. see, is it so? Yes; and Exod. 12. 26, 27. is it so there also? Yes; Jos. 4. 5, 6, 7. Is it so? Yes.

Secondly, Did you say, *Catechizing* is a *Leading Ordinance*, from what you have been taught out of the Commission given by Christ to his *Apostles*, shewing them not only *what*, but in *what Order* they are to teach? Mat. 28. 19, 20. Yes.

Q. Do not you see the word [*Teach*] twice there exprest? Yes.

Q. Will you take Notice, that I tell you the first, in ver. 19. [μαθητῶν] translated [*Teach*, doth signify, to teach the first Rudiments of Christian Religion, to those that are not yet endued with the Knowledge thereof, in order to the making them Disciples? Yes.

And that the second word, v. 20. [διδασκόντες, translated] *Teaching*, denotes the further teaching those so first taught, as to build them up with more and more Knowledge, added to the understanding of the Elements of the Christian Religion? Yes.

Q. Do

26 The Prefatory Catechism enlarged.

Q Do not you find also, that *Catechetical Doctrines being taught, is as the laying of a Foundation*, which should be done first, before the Teaching of such Truths that are built upon them, and by immediate, necessary, and undeniable consequence are drawn from them, in that Text, *Heb. 6. 1, 2.* see, is it not so? *Yes.*

Thirdly, When you say, that Catechizing is a Teaching by audible alternate Voice, do not you bottom it upon *Dent. 6. 6, 7.* Read, *Thou shalt talk of them, &c.* Do you? *Yes.*

Q. Whatever *Angels* may do among themselves, can Men, or Children, talk one to another, without audible Voice? *No.*

Q. Again, do not you observe this kind of Teaching Principles to be by *audible Voice*, by turns, from *Exod. 12. 26, 27.* where the Children ask, and the Parents answer, saying, &c. Can this be done, except the Parents hear what the Children ask? and the Children hear what the Parents say? *No.* Do they speak by turns? *Yes.*

Q. Once more; have not I told you, the Greek word, translated to *Catechize*, comes from a word that signifies a *sound*? *Yes.* Or that signifies an *Eccho*? *Yes.*

Q. As an *Eccho* then is a sound of a Word from a Man's Mouth by reflection, so is not *Catechizing* the propounding of a Question by a Teacher, and the taking of the words from his Mouth by a Learner, and reflecting them back again? *Yes.* As when the Catechizer asketh, *What is Man's chief End?* the Learner by answering doth *Eccho, Man's chief End, &c.* *Yes.*

Fourthly,

The Prefatory Catechism enlarged. 27

Fourthly, When you said, the Persons to be taught by Catechizing are the Ignorant, and the weak in Knowledge, do not you prove it by two Texts of Scripture? *Yes.*

Q. Prov. 22. 6. [לְנַחֵם עַל פִּי] thus to be translated] Catechize a Child according to the Mouth; that is, according to his Capacity of receiving these Doctrines? *Yes.* Should not such Teaching be like to Nurser's feeding of little Children, with such Meats as they are able to digest? and with little bits, since their Mouths are so small? *Yes.*

Q. Should not all Babes in Knowledge, tho' Old in Years, also be so taught? see Heb. 5. 12, 13. Is it not so? *Yes.*

Fifthly, Do you not say from Heb. 5. 12. [thus to be read out of the Greek Text] *The Elements of the beginning of the Oracles of God,* are to be the Matter by Catechizing to be taught? *Yes.*

Q. Are not *A, B, C,* the beginning to Children that are to be taught to Read? *Yes.*

Q. Are not the *Parts of Speech* the beginning to the Learning of the Grammar? *Yes.*

Q. And being told by me, you hear that what are called *Predicaments* and *Predicables,* are the beginning to a Student in *Logick*? *Yes.*

Q. And are not these *Elements* the beginning in Christian Religion, to those that are to be taught in Christ's School? *Yes.*

Sixthly, Did you say, *That Catechizing is in order to more perfect Knowledge,* having learned so much from the Apostle, Heb. 6. 1. (thus to be read according to the Greek) *Leaving (not Neglecting, Renouncing) the Word of the beginning of*

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of Christ, let us be led forward to perfection? Yes.
v. 3. this will we do if God permit.

Q. Is not this as if the Apostle had said, having laid the Foundation before (not now to stay to lay it again) in Catechetical Doctrine, I will proceed to lead you to some further additional Knowledge, belonging to the more capable (by the Foundation laid) to receive them? *Yes.*

Motives to Learn the Catechism.

Q. **V***V* Hy are you desirous to learn your Catechism?

Ans. I am desirous to Learn my Catechism, that getting Sanctified Knowledge while I live, when I must dye, my Soul may not be damned but saved, *Luk. 12. 48. Job. 17. 3.*

Q. Why do you esteem the Knowledge you may get by learning your Catechism, to be such excellent, necessary and useful Knowledge?

A. First, I esteem such Knowledge to be so excellent, necessary and useful, because when I come to the end of my Journey, it will bring me to the best place.

Q. Why? Whither are you going? see *Eccl. 12. 5.* to your long home? *Yes.* What's that? see *Eccl. 9. 10.* do you mean the Grave? *Yes.*

Q. Tho' the Grave be your long home, shall it be your last home? *No.* Must not your Body be raised at the last day, *1 Cor. 15.* throughout? *Yes.*

Q. Do you know how much time you have to go this Journey to the Grave, your Long Home? whether

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whether you may have one day more? see *Luk.* 12. 19, 20. *Prov.* 27. 1. What say you? *No.*

Q. When you are gone to your Grave, that long Home, can you there get Knowledge, Repentance and Faith? read out to all the People *Eccl.* 9. 10. Can you? *No.*

Q. When you are once gone to that home, shall you return any more to this home, that you have now in this World, to learn Knowledge, if now you do not? see *Job* 7. v. 8, 9, 10. & 14. 10, 11, 12. & 16. 22. What say you, now you have read those Scriptures? Shall you? *No.*

What! once gone, are you gone for ever? *Yes.*

Q. But whither must the Soul go, when the Body shall dye? see and tell me, *Eccl.* 12. 7. to God? *Yes.*

What! every Man's Soul go to God to be saved? *No.*

What then? to be judged? *Heb.* 9. 27. *Yes.*

Q. And after that particular Judgment, whither doth the Soul go? see and tell me, *Luk.* 16. 22, 23. to Heaven or to Hell? *Yes.*

Q. Is there any passing from Hell to Heaven? *Luk.* 16. 26. *No.*

Q. Should not you therefore now you are upon your Journey, see the way to Hell and avoid it, enquire your way to Heaven, and walk in it? *Act.* 16. 30, 32. 33. *Yes.*

Q. Is not the saving Knowledge of God and Jesus Christ, the way to Eternal Life? *Joh.* 17. 3. *Yes.*

Q. What then do you call that Knowledge, which will direct you in your Travels to another

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ther World, to *Heaven* the best place in that World?

{ *Excellent,*
Necessary,
Useful.

Q. And will you promise to take Pains to get this Knowledge? *Yes.*

Q. And do you desire the *Prayers* of the Congregation, that while you diligently endeavour to get it, God would in blessing your diligence freely give it to you? *Yes.*

II. Reason or Motive.

Q. What is your Second Reason, why you desire to learn the Principles of Christian Doctrine?

A. My Second Reason is, because the Knowledge thereof will instruct me, what is the greatest Good, and the greatest Evil, and direct me to make the best Choice, and to watch against all that lay wait to ensnare my Soul.

Q. First, What doth this Doctrine teach you is the greatest Good? *Mat. 19. 17.* Is it God? *Yes.*

Q. Secondly, What doth it shew you to be the greatest Evil? See *Rom. 7. 13.* what is it? *Sin? Yes.*

Is not Sin so bad, so very bad, that no Word can set forth the Vileness of it, but a Word taken from its self, *Sinful Sin*? Can it? *No.*

Q. Tell me, which do you think is worst, *Sin, or the Devil*? *Sin? Yes.*

Q. Which of these two, *Sin, or the Torments of Hell*? *Sin.*

Q. For

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Q. For was it not Sin that turned Holy Angels into Unclean Devils? *Yes.* And laid the Foundation of the Pains of Hell? *Yes.*

Q. Must not that *by which*, and *for which* any thing is very bad, it self be much worse? *Yes.*

Q. And will you beg of God that you may hate and avoid Sin, as you hate the Devil, and would avoid the Torments of Hell? *Yes.*

Thirdly, Where doth this Doctrine tell you, are the greatest Joys and Pleasures? See *Psal.* 16. 11. Where? *In God's Presence, and at his Right Hand.*

Q. Tell me, do you read there, for their measure, there is a fulness of Joy? *Yes.*

And for their continuance, everlasting? *Yes.*

And for how long are the Pleasures of Sin? See *Heb.* 11. 25. how long? *For a season.* And a short Season too? *Yes.*

Q. And will you choose the Pleasures of Sin for a Season, and so for evermore lose the Pleasures at God's right Hand, which are for evermore? *No.* Young Man, God grant you never may.

Fourthly, Where will this Doctrine acquaint you are the greatest Torments? *Luk.* 16. 24. *Rev.* 14. 10, 11. *In Hell.*

Q. On this side Hell, is there any Misery without some mixture of Mercy? *No.*

Q. For in greatest Misery on Earth, is not this a Mercy, that Men are not yet in Hell? *Yes.*

Q. In Hell, is there not Misery without Mercy? *Yes.* And Darknes without Light? *Yes.* And Sorrow without Joy? *Yes.* And Bitter Wailings

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ing, without any more merry Songs for ever? Yes.

Q. And doth not the Doctrine of your Catechism explained, teach you so much? Yes.

Q. Have not you then a fair Warning at your first Entrance into Christ's School, to take heed that you never fall into that place of Torment? Yes.

And will you take Warning? I hope so. And so do I hope also.

Fifthly, Will not this Doctrine, that teacheth Man's falling from a state of Innocency, into a state of Sin, also teach you what is the greatest Deceiver? See *Jer.* 17. 9. What! the Heart of Man above all? Yes.

Q. Doth not this Caution you, that you should not trust your own Heart in a time of Temptation? Yes.

Sixthly, Might you not also from hence be instructed, who is the greatest Tempter and De-vourer of Souls, *Mat.* 4. 3, 5. *1 Pet.* 5. 8. Yes.

Seventhly, And what is the greatest Loss of all other Losses? Of God. *Mat.* 25. 41.

Next to the Loss of God, the Loss of your own Soul, *Mat.* 16. 26.

Eighthly, Will not Catechetical Doctrine acquaint you, who is the greatest, yea, the only Saviour? *Act.* 4. 12. *1 Thes.* 1. 10. *1 Tim.* 5. 15. *Heb.* 7. 25. Who? The Lord Jesus Christ.

Q. What then do you call that Knowledge, that teacheth you the greatest Good, preserveth you from the dominion of Sin, the greatest Evil, will bring you to the greatest Joys, points out the greatest Deceiver and Tempter; keeps you from

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from the Punishment of *Sense* and of *Loss* in another World, by the *only Saviour*?

Most { *Excellent,*
 Necessary, } Knowledge, 1 Cor. 2. 2.
 Useful, } *Phil. 3. 8, 10.*

And will not you learn it? *Yes.*

III. Reason or Motive.

Q. What is your Third Reason for the Learning of the Principles of Christian Doctrine?

A. My Third Reason hereof is, because the Knowledge of such Doctrine will acquaint me with the *fourfold State* of Man, and thereby with the Knowledge of my *Self*.

Q. What do these Principles teach you concerning the several states of Man?

A. These Principles of Christian Doctrine, do teach me the State of Man,

1. As *Created* at first after the Likeness of God; *Gen. 1. 26, 27.*

2. As *Corrupted*, born in Sin, a Child of Wrath, after the likeness of the Devil, *Psal. 51. 5. Eph. 2. 3.*

3. As *Converted*, and born again, *Joh. 3. 3, 5.*

4. As *Condemned or Saved* for ever, *Mat. 25. 34, 41.*

Q. Doth it not greatly concern you to know your self; What you were, what you are, and what you shall be? 2 Cor. 13. 5. *Yes.*

Q. For if you have not a Second Birth on Earth, shall not you be under the Power of a Second Death in Hell? *Rev. 21. 8. Yes. And*

D

will

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will not that be a Living Death, and a Dying Life? *Yes.*

Q. What call you that Knowledge, that will help you to Self-Knowledge?

{ *Excellent,*
Necessary, } Knowledge.
Useful,

IV. Reason or Motive.

Q. What is a Fourth Reason for the Learning the Principles of Christian Doctrine?

A. Because thereby I may learn *Two things*, in which I earnestly desire to be satisfied.

Q. What are they?

A. My *Election* from all Eternity.

2. My *Salvation* to all Eternity.

Q. Will Catechetical Doctrine teach you, that some are Chosen to everlasting Life? *Eph.*

1. 4. *Yes.*

Q. And that their Names are written in the Book of Life? *Phil.* 4. 3. *Yes.*

Q. And that their Names there written shall never be blotted out: Shall they? *Rev.* 3. 5. *No.*

Q. Should not you give all diligence to be sure that you were chosen of God, rather than to be sure of a great Estate in this World? See *2 Pet.* 1. 10. *Yes.*

Q. May not you know this, by being sanctified, effectually called, and having God's Law written on your Heart? See *2 Thes.* 2. 13. *1 Pet.* 1. 2. *2 Pet.* 1. 10. *Heb.* 8. 10.

Q. Doth

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Q. Doth not Catechetical Doctrine tell you what Sanctification, and what Effectual Calling is? *Yes.*

Q. And if you can find them in your Heart, as you find them described in your Book, may you not from thence gather your Election and Salvation? *Yes.*

Q. For is there not a Golden Chain made of several Links, that never shall be broken, by which those that are chosen shall be drawn, first to Conversion, and then to Eternal Salvation? Read *Rom. 8. 30.* Is it so? *Yes.*

Q. What then do you call that Knowledge that will help you to perceive all these?

{ *Excellent,
Necessary,
Useful,* } Knowledge.

Q. Doth not this still make you more desirous to learn them? *Yes, very much.* Go on so to do.

V. Reason or Motive.

Q. What is your Fifth Reason, why you should by all means be careful to learn the Principles of Christian Doctrine?

A. Because it will fit me for the better performance of all Holy Duties, and guide me in my daily Walking to please God, *Col. 1. 9, 10.*

Q. Can you name some Duties it will help you in? *Yes.*

First, It will help me to understand the Word preached, and to apply it to my self, and profit by it. And is it not your sin if you do not? *Heb. 4. 2. Mat. 13. 19. Yes.*

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Q. Is it not a fore Judgment to hear and not understand, to see and not perceive? *Mat.* 13. 14. Yes.

Q. And doth not such Hearing hinder Conversion? *Mat.* 13. 15. Yes.

Q. When you hear a Sermon, in which Christ as Prophet, as Priest, as King, is mentioned; in which Sanctification, Effectual Calling, Adoption, Faith, Repentance, and such like are named, (and would cause impertinent Digressions in every such Sermon to be Explained) and yet you not knowing what these mean, doth not a Minister in his plainest Sermons speak *Riddles* to you, that you cannot understand? *Yes.*

Q. And hereby doth not the Minister lose his *Preaching Labours*, and such Non-understanding People lose their *Precious Souls*, and that under the Preaching of the Gospel? *2 Cor.* 4. 3, 4. Yes.

Q. For this very Reason should not Ministers teach, and all People, young and old, (that know them not) learn these Principles of Christian Doctrine? *Heb.* 5. 12, 13, 14. What say you? *Yes.*

Secondly, Will this Knowledge help you in Holy Meditation? Yes.

Q. Should not you seriously Meditate, and think of God and his Attributes, Christ and his Offices, the Spirit and his Workings; of your *Misery* by Sin, your *Recovery* by remedying Grace, the *Day of Judgment*, the *Joys of Heaven*, the *Torments of Hell*, in the *Punishments of Sense and Loss*, and on the *Will of God* revealed in his Word? *Psal.* 1. 2. & 104. 34. & 119. 97. Yes.

Q. Can

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Q. Can you meditate upon what you have no Knowledge of? *No.*

Q. Will you labour to know them, that you may Cure the Emptiness of your Mind, and lay in Matters for Holy Thoughts? *Yes.*

Thirdly, Will it direct you in *Self-Examination*? *Yes.*

Q. Ought you to Examine your self, whether you are *Effectually Called*, whether you have *believed, repented, and performed the Conditions of the Covenant of Grace*? *2 Cor. 13. 5. Yes.*

Q. Can you do this, when you do not know what *Effectual Calling* is, nor what *Faith and Repentance* are, nor what the *Covenant and Conditions of it* are? *No.*

Q. If you cannot, are not you in danger of losing your Soul, without seeing of your Danger? *Yes.* And of dropping into Hell, and not know it, 'till you are there? *Mat. 15. 14. Luk. 16. 22, 23. Yes.*

Fourthly, Will this Knowledge help you to prepare for the *Lord's-Supper*? *Yes.*

Q. Is not this an expressly commanded Duty? *1 Cor. 11. 24, 25. Yes.*

Q. But is it not also the Duty of all to examine themselves of their *Fitness and Preparation* for it? *1 Cor. 11. 28. Yes.*

Q. Can they examine themselves about this, that do not know what it is, nor what the *Qualifications* are, that are required to be in a worthy *Reciever*? *No.*

Q. Must not then such sin, either in neglecting it, or in coming to it, they know not

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Why, and care not How, nor What to do when they are there? *Yes.*

Q. And if they come ignorant, not discerning the Lord's Body and Blood, do they not make themselves guilty of the Lord's Body and Blood, and so eat and drink their own Damnation? *1 Cor. 11. 27, 29. Yes.*

Q. And by such Unworthy Receiving provoke God to lay them groaning on a Sick-bed, or rotting in a cold Grave? *1 Cor. 11. 30. Yes.*

Q. Do not you then call that Excellent Knowledge, that is so Necessary to such an Excellent Ordinance, and useful in directing us so to receive, that we may not bring upon our selves Death and Damnation too? *Yes.*

Fifthly, Will the Knowledge of Catechetical Doctrine help you also to perform acceptable Prayer to God? *Yes.*

Q. Should not you be much in holy fervent Prayer, daily calling upon God? *Luk. 18. 1. Eph. 6. 18. Col. 4. 2. 1 Thes. 5. 17. Yes.*

Q. In your Prayers should not you beg for an Interest in Christ, for Faith, Repentance, for a New Heart, and for the Encrease of Faith, and other Graces? *Psal. 51. 10. Luk. 17. 15. Yes.*

Q. Without knowledge of these things, must you not go Prayerless to Bed, and rise Prayerless, or else ask you know not what? *Yes.*

Q. Besides, must not Prayer and Praise be put up in the Name and Mediation of Christ? *Joh. 14. 13, 14. Col. 3. 17. Yes.*

Q. Can they Pray in Christ's Name, that know not Christ's Person, his Nature and Offices, nor what he is, hath done and suffered for Man's Re-

Re-

The Prefatory Catechism enlarged. 39

Redemption, nor what his *Satisfaction* and *Intercession* do mean? *No.*

Q. Is it not dreadful, for you to lye down at Night in danger of Hell, in which you may be before Morning, and yet know not how to Pray to be delivered from it? *Yes.*

Q. Doth not this still encrease your desire to Learn the Principles of the Doctrine of Christ? *Yes.*

VI. Reason or Motive.

Q. What is your sixth Reason for the getting of this Knowledge?

A. Because it is an horrid shame to be an Ignorant Christian, 1 Cor. 15. 34.

Q. Is not a Man called Christian, if he be Ignorant, a Babe, tho' he be old? *Heb. 5. 12. Yes.*

Q. What say you? a Man, and yet a Babe! an Old Babe! is it not a shame to have grey Hairs found in the wayes of Ignorance? *Yes.*

Q. Are not the first Principles called Milk? See *Heb. 5. 12. Yes.*

Q. Is it not there said, that those that for the time they have had, ought to have been Teachers of others, yet these Old Babes need this Milk? *Yes.*

Q. Would not an Old sickly Man rather suck the Milk of a Breast, than dye of his Disease? *Yes.*

Q. Had not these Men and Women, but Babes in Knowledge, better take this Milk, than be damned for their Ignorance? *Yes.*

Q. Is it not said, these Babes in Knowledge, tho' Old in Years, should be taught these

40 *The Prefatory Catechism enlarged.*

these Principles again and again, till they know them? *Yes.*

Q. But will it not be your Commendation and Praise, for you to know them while you are Young? *2 Tim. 3. 15. Yes.*

Q. Doth not the Name of a Man more become an Understanding Child, than one that is Old without Understanding, *1 Cor. 14. 20. Yes.*

Q. Would not an Understanding Child in Discourse of Catechetical Doctrines, make a Child of an Old, Ignorant Man? *Yes.*

Q. And make the Standers by to say, the Child is the Man, and the Old Man is the Child? *Yes.*

Q. Would not this be the Child's Praise, and the Old Man's Shame? *Yes.*

Q. What then do you call this Knowledge, that doth these great things in all these six Instances?

{ *Excellent,*
Necessary,
Useful, } Knowledge.

Q. Do not you think it long 'till you get this Knowledge? *Yes.*

Q. Is not such Knowledge better than Heaps of Gold? *Prov. 16. 16. Yes.*

Q. But tell me, had not you rather have an Handful of Gold, than an Head full of Knowledge, and an Heart full of Grace? *No.*

Q. For may not you and your Money perish together, but the Knowledge of, and Faith in Christ are such, that if you have them, you shall never perish? *Acts 8. 20. Joh. 3. 16. Is it not so? Yes.*

Q. But

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Q. But tell me, (Children and Young Men) would not ye be hired with Gold, to throw away your Books, and come to the Means of Knowledge no more, tho' you Live and Dye in Ignorance? *No, No.*

Then the Blessing of the Lord be upon you, (*my Dear Catechumens*) this puts Life to my Endeavours, to Study by Night and by Day, to prepare for your Instruction, and to pray for the Assistance of God's Spirit to be given to you, for the gaining of Spiritual Understanding, and special saving Grace.

Ye have made your Choice, hold to it: Ye have said, the Word is gone out of your Mouths: Do as ye have said, and ye shall have according to your Choice. So be it. *Amen.*

The Teachers and Learners of Catechetical Principles.

Q. **W**hat Persons are to be employed about this Excellent, Necessary, and Useful Knowledge?

A. The Persons to be employed in it, are, the Teachers that ask, the Learners that answer, and the Hearers, when Catechetical Doctrines are taught in a Publick Congregation?

Q. Who ought to be the Teachers of this Knowledge?

A. The Teachers of it are Ministers, Parents and Masters.

Q. Is

42 The Prefatory Catechism enlarged.

Q. Is Catechizing one way of a Pastors feeding of his Flock?

A. There being Lambs, as well as Sheep in the Flock, and Babes in Knowledge more than strong Christians under their Charge, Catechizing is one special way of feeding such, that are not (as such) capable of other Teaching,

1 Cor. 3. 2.

Q. Should not Ministers then employ themselves in teaching this Necessary Knowledge, for these following Reasons?

I. Reason. Should not every Minister endeavour to approve himself to be a Minister according to God's own Heart? 2 Cor. 2. 17. & 4. 2. 1 Thes. 2. 3, 4, 5. *Yes.*

Q. Who is a Minister according to God's own Heart? See Jer. 3. 15. Is it he that feeds the People with Knowledge and Understanding? *Yes.*

Q. And is it not undeniable, that Catechizing is a profitable way of feeding them? *Yes.*

II. Reason. Are not Ministers under a Command of God, to feed the Flock that is among them? See 1 Pet. 5. 2. *Yes.*

Will you take Notice, that those Words in that Text, [*which is among you*] I tell you, according to the Greek may be read [*as much as in you is*] i. e. according to your utmost Power? *Yes.*

Q. When a Minister only Preacheth, hath he done as much as he can to feed the Flock of God? *No.*

Q. For besides Preaching he can Catechize, if he will: Can he not? *Yes.*

Q. If

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Q. If he can and will not, doth he yeild universal Obedience to the Command of God, by a partial feeding of his Flock? No.

III. Reason. Do not the Lambs belong to the Flock, as well as the larger, fatter, and stronger Sheep? Yes.

Q. Do not Children and Servants belong to a Minister's Care of Teaching, as well as their Parents and Masters? Ephes. 6. 1, 2, 3, 5, 6, 7, 8. Is it not so? Yes.

Q. Are not Ministers under an expresse Charge from Christ, the great Shepherd of the Sheep, to feed his Lambs, as well as his Sheep? See Joh. 21. 15. Yes.

Q. Can sucking Lambs feed upon the same Pasture as the Sheep do, so as they need not to be fed with Milk? No.

Q. Can Children and Babes in Knowledge, (tho' Old in Years) be so well instructed by Preaching Doctrines that are as stronger Meat, as by Catechizing, which is feeding them with Milk? Can they? Heb. 5. 12, 13. 1 Cor. 3. 1, 2. No.

Q. Should not then Ministers feed the weak in Knowledge by Catechizing, as the stronger by Preaching? Yes.

IV. Reason. Should not a Minister of Christ especially be a great Lover of Christ? Yes.

Q. If it be bad to be Hearers of Christ, and not Lovers of him, will it not be worse, to be a Preacher of Christ, and not a Lover of Christ? Yes.

Q. If there be Love in a Minister to Christ, will it not appear in feeding of his Lambs?

Read

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Read *Joh. 21. 15, 16, 17.* Tell me,

1. How oft doth Christ there ask *Peter*,
Lovest thou me? Thrice.

2. How oft doth *Peter* say, *he loved Christ?*
Thrice.

3. How oft doth Christ command him to
shew his Love to him, by feeding both his *Lambs*
and Sheep? Thrice.

Q. Might not then such Idle, Lazy Ministers,
question their Love to Christ, that feed *neither*
Lambs nor Sheep? Yes.

Q. And should not such bewail their *short*,
defective Love to Christ, that by *preaching* have
fed his *Sheep*, but have been too unmindful of
the *Lambs* of Christ? Yes.

Q. For is not giving Milk by Catechizing,
the most proper way to feed Christ's Lambs,
as being most suited to their Capacity? Yes.

V. Reason. Are not Ministers *Master-builders?*
1 Cor. 3. 10. Yes.

1. Doth not every Wise Builder *lay the Foun-*
dation first, before he raiseth the several *Sto-*
ries and the *Roof?* Yes.

2. Are not the first Principles taught by Ca-
techizing, the *Foundation* of Spiritual Building?
Heb. 6. 1. Yes.

3. Is not Preaching of Doctrines drawn from
these Principles for further Edification, as the
Upper Stories and *Roof* of the Building? Yes.

4. Should not then a Minister, that is a wise
Builder, lay this *Foundation* first, in teaching
these first Principles? Yes.

VI. Reason. Are not Ministers *Spiritual Nurses?*
1 Thes. 2. 7. Yes.

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1. Is it not great Wickedness in a Nurse to starve a *Nurse-Child*? Yes.

2. Is it good to put out a *sucking* Child to a Dry Nurse? No.

3. If any Parents should so do, to have it brought up by Hand, yet would they not expect, that she should give it *Milk*, and not *strong Meat*? Yes.

4. Is not Doctrine taught by Catechizing, Milk for Babes in Knowledge? *Heb. 5. 12.* Yes.

5. Should not *Ministers* then Nurse the Souls of these Babes in Knowledge with this Catechetical Milk of the Word, as a Nurse doth the Body of her Nurse-Child with the Milk of her Breast? Yes.

VII. Reason. Is not Christ the Captain of our Salvation, and Lord-General, especially of his Church? *Heb. 2. 10.* Yes.

1. Are not Private Christians to be *Spiritual Souldiers*, to fight against the Implacable Enemies of their Souls, *Sin, the World, and the Devil*? *Gal. 5. 17. 1 Pet. 5. 8. Eph. 6. 12.* Yes.

2. Hath not God appointed them their *Spiritual Armour*, and Weapons to make their Defence against the *Devil, Flesh, and World*? *Eph. 6. 13, to 19.* Yes.

3. Are not *Ministers* Officers under Christ, the Chief Captain, and his *Lieutenants*, to rule and discipline his Church? *Heb. 13. 17.* Yes.

4. Else when they go out against the *Devil*, and his *Armies*, will they not be like to fresh undisciplined Souldiers that go to Battel, that before never drew a Sword, nor were trained up to handle their Arms? Yes.

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5. Is not Catechizing the way of *Training up* Spiritual Souldiers, when the Hebrew word (as I tell you) *Prov. 22. 6.* which is translated to *train up* doth signifie to *Catechize*? Yes.

VIII. *Reason.* Are not Ministers *Spiritual Watch-men*? *Ezek. 33. 7.* Yes.

1. Have they not things of *greatest worth* to watch over, even the Souls of the People? *Heb. 13. 17.* Yes.

2. Must they not give an *Account* to Christ, the great Shepherd of the Sheep of all their Flock? Yes.

3. If the roaring Lyon, the Devil, hath taken any, tho' *Lambs*, out of the Flock, and devour'd them, for want of their *Watching over* them, must they not give up their *Account* with *Sighs, and Sobs, and Groans*? *Heb. 13. 17.* Yes.

4. Do they Watch over them, when they do not Teach them so as they may Learn? No.

5. Can Children, and People weak in Knowledge, Learn so well any way, as that whereby Doctrines are accommodated to their Capacities, as in *Catechizing*? No.

6. Doth it not plainly appear, that these *Watch-men* should by Catechizing teach them the first Principles of Christian Doctrine? Yes.

IX. *Reason.* Are not Ministers *Overseers* of the Flock, by the Appointment of the Holy Ghost? *Act. 20. 28.* Yes.

1. Should not an *Overseer* be Faithful in his Trust committed to his oversight? Yes.

2. Is not the thing these Overseers are intrusted with, the *Feeding of the Church of God*? *1 Pet. 5. 2.* Yes.

3. Do not Children of Christian Parents belong

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ong to the Church of God, and are Members of
t, as well as the *Parents* themselves, and *Ser-*
vants as well as their *Masters*? *Yes.*

4. And did not Christ purchase the *Children*
and *Servants* with his Blood, as well as the *Pa-*
ents and *Masters*? *Yes.*

5. Is not still the giving the *Milk* of the Word,
the way of Feeding Babes in Christ, as *strong*
Meat to Persons riper in Understanding? *Yes.*

6. Then if Christ gave his *Blood* for these Babes
in Knowledge, should Ministers deny this Cata-
chetical *Milk* of the Word unto them? *No.*

X. Reason. Should not Ministers *Imitate Christ*
and his *Apostles* in those things they are capable of,
and for which there is the same standing Reason
they should do as Christ and his Apostles did?
Joh. 13. 15. 2 Tim. 3. 10. Thou hast fully known my
Doctrine, [Greek. Thou hast been a diligent follow-
er of my Doctrine:] Yes.

Q. Then if Christ did Catechize his Disciples,
and the Apostles did Catechize the Weak in Know-
ledge, for this Reason, because they did need it,
and by it may be instructed to the Increase of Know-
ledge, there being now too many that need it, and by
it will be instructed to the increase of Knowledge,
should not Ministers do it now, as they did then? *Yes.*

Q. For the clearer Proof, tell me, is not the
putting of a Question by a Teacher to a Learner,
about Fundamental Doctrines, and the Answer
expected from, and made by the Learner, the way
of Catechizing properly so called? *Yes.*

Q. And this, tho' the Answer be made, either
by more words expressing the Doctrine propound-
ed, or by answering *Yes* or *No*? Is it not? *Yes.*

Q. Then

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Q. Then if Christ Catechized *both* these wayes, are not those Ministers to be blamed that Catechise by neither of them? *Yes.*

I. That we may make out Christ's Catechizing, when the Answer was only by *Yes*, [and according to the Nature of the Question asked, the same Reason for the Answer by *No*,] turn to *Mat.* 13. 41, to 52. and tell me, (1.) Are there not many *Fundamental Doctrines*, as the *Dissolution* of the World. (2.) The *Day of Judgment*. (3.) Christ's *sending his Angels* to execute his Commands at that day. (4.) The *Separation* of the Righteous from the Wicked at the Coming of Christ. (5.) The *Damnation* of the Wicked in the Torments of Hell. (6.) The *Happiness* of the Saints in the Joys of Heaven? *Yes.*

2. Did not Christ ask them, Understand ye *all these things*? *Yes.*

3. Did not they Answer by, *Yes, Lord*? *Yes.*

4. The Question being put at last concerning their understanding of *all these Doctrines*, might they not be asked *severally* one by one, and a particular Answer returned to each of them, for they saying they understood all, might Answer they understood every one of them? *Yes.*

2. Besides, this way of Christ's Catechizing by *Yes*, (or *No*) read *Mat.* 16. 15, 16. and tell me,

1. That Christ is the Son of God, is it not a *Fundamental Doctrine* of Christian Religion? *Yes.*

2. Did not Christ *as a Teacher* put this Question to his *Disciples as Learners*? Whom say ye that I am? Who is Christ? *Yes.*

3. Did not Peter in *express* words answer this Question, saying, *Thou art the Son of the Living God*? *Yes.*

Q. Did

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Q. Did not Christ then by Catechizing properly so called, teach his Disciples? *Yes.*

Q. May we not probably conceive, that the Apostle *Paul* also, when he useth a Greek word that signifieth to Catechize, translated to instruct, *1 Cor. 14. 19.* did Instruct this way? *Yes.*

Q. Again, more certainly might not the Apostle's Catechizing be concluded by *Heb. 5. 12, 13.* Read: Now tell me,

1. Do not you find mention made of the *First Principles* of the Oracles of God? *Yes.*

2. Do not you observe it is said, they had need to be taught them again? *Yes.*

3. Doth not the Expression of Teaching them again, imply that they were taught them afore? *Yes.*

4. Doth not the *Apostle* say they were *Babes*, *i. e.* weak in Knowledge, that were so taught? *Yes.*

5. Do you not from these foregoing Premises gather this Conclusion, that in those times the *Apostles* did teach the Weak the Catechetical Heads of Christian Doctrine? *Yes.*

Q. Once more read *Heb. 6. 1, 2.* Now tell me,

1. Do not you read of the *Principles of the Doctrine of Christ*? *Yes.*

2. Will you mind that I tell you in the *Greek* it is, the *Word of the beginning of Christ*? *Yes.*

3. Doth not this imply, that Ministers in Teaching Christ unto the Weak in Knowledge, should make these Principles the beginning of the *Doctrine of Christ*? *Yes.*

4. Doth not Leaving to treat of the Principles

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of the Doctrine of Christ, suppose that the *Apostle* had taught them *before*? *Yes.*

5. Do not you find, that *ceasing* to treat of the first Principles, he would *go on* unto perfection, that is, to Doctrines of an higher Nature, drawn from those Principles? *Yes.*

6. Do not you see a *Foundation* laid in that Text? *Yes.*

7. Do not these words [Not laying this Foundation *again*] imply, that this Foundation was laid *before*? *Yes.*

8. Doth not the Apostle say what *this Foundation* was, in the Particulars set down? *As,*

1. *The Doctrine of Repentance from dead Works*? *Yes.*

2. *The Doctrine of Faith towards God*? *Yes.*

3. *The Doctrine of Baptism*? *Yes.*

4. *And of the Laying on of Hands*? *Yes.*

5. *And of the Resurrection of the Dead*? *Yes.*

6. *And of Eternal Judgment*? *Yes.*

9. Are not these some of the Doctrines taught in your Catechism? *Yes.*

10. Do not you by all, clearly perceive it was the Practice of the Apostles, to Teach the Weak in Knowledge these first Principles of Catechetical Doctrine? *Yes.*

Q. If Ministers feed the People by Preaching, will not that Excuse them from feeding them by Catechizing, since the same Truths are taught by both?

A. Tho' the same Truths may be the Subject Matter of Catechizing and Preaching, yet by reason of the Persons taught, and the different manner of Teaching, they are two distinct Ordinances

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ces of God, and therefore tho' the one be done, the other ought not to be left undone?

Q. Can you give me an Instance to clear this?

A. The preaching of the Gospel, and the Lords-Supper, both of them have a Crucified Christ for their Subject-matter, yet are two distinct Ordinances, and both to be observed.

Q. What is the difference then betwixt Preaching and Catechizing? Tell me,

1. Is not Catechizing of many Points of Doctrine compiled in a little room, as your Book of Catechism is? *Yes.* But is not Preaching the large opening of one Catechetical Head, suppose of Repentance, (if fully explained and applied) that would make a greater Volume? *Yes.*

2. Is not Catechizing the calling of the Learner to give an Account of their Knowledge? *Mat. 16. 15, 16. Yes.*

Doth Preaching do so? *No.*

3. Is not Catechizing of the Unskilful and Weak? *Heb. 5. 12, 13. Yes.*

But is not Preaching to all, even the most judicious and strong? *Heb. 6. 1, 2, 3. Yes.*

4. Doth not Catechizing chiefly aim at the Informing of the Judgment, but Preaching also to move the Affections by larger Application? *1 Cor. 14. 19. Act. 2. 37. Yes.*

5. Doth not Catechizing lay the Foundation, and Preaching build thereupon? *Heb. 6. 1, 2. Yes.*

6. Doth not Catechizing prepare the Ignorant for more profitable Hearing of the Word preached, and Preaching becomes more successful thereby? *Ibid. Yes.*

7. Should not therefore Catechizing go before

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fore as a Leading Ordinance, and Preaching follow after, as observed before from *Mat.* 28. 19, 20. explained? *Yes.*

8. Doth not Catechizing discover what Progress in Knowledge the Learners do make, but Preaching leaves this uncertain, dismissing the Hearers without Examination? Is it not so? *Mat.* 13. 51. & 16. 15, 16. *Yes.*

U S E. If it be Ministers Duty thus to teach Young and Old, are not all those that want such Teaching, bound to submit to this Ordinance of God, whether they be Young or Old, and to take this Help when offered to them? *Yes.*

Q. For can there be an Actual Teacher, where there is no Learner? *No.*

2. If a Minister neglect Catechizing, is there not a Gap in his Ministerial Work, which he hath not filled up? *Yes.*

Q. Tho' the People may not take upon them to teach their Teachers, yet if a Minister be remiss in his Duty, may not they call to him, and entreat him to teach them so, that they may be saved? *Col.* 4. 17. *Yes.*

Q. When the Minister is constant in Teaching, and Young and Old are diligent in Learning these Principles, that yet understand them not, and God vouchsafe his Blessing upon both, will not their Knowledge daily increase, 'till in time it doth abound? *Yes.*

This being the Design of this Catechetical Exercise, the Lord God of all Knowledge grant that the Fruit of it might be to make you wise unto Salvation.

Parents

Parents ought to instruct their Children in the first Principles of Religion.

Q. **H**ow doth it appear that it is a plain undoubted Duty, for Parents to instruct their Children in the first Principles of Religion?

A. It is a plain undoubted Duty for Parents so to do, appears from Scripture, and necessary Consequence drawn from it.

Do you say so?

First, Because Parents are under a strict and peremptory Charge, and express Command from the Great Eternal God, to teach their Children those Doctrines? Yes.

Read *Exod. 12. 26, 27.* Now observe and tell me,

1. Is it not the *Passover* that there is spoken of? *Yes.*

2. Do not the Children enquire and ask their Parents, what is the Meaning of the *Passover*? *Yes.*

By the way, let me ask you, Have you in time past enquired of your Parents, saying, *Father, Mother, what is the Meaning of this or that Principle in Religion?* If not, I hope you will for time to come. *Yes.*

3. Doth not God command the Parents to tell their Children the Meaning of that Service? *Ye shall say, &c. Yes.*

4. The *Passover* was one of the *Sacraments* under the *Old Testament*: Was it not? *Yes.*

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5. The *Lords-Supper* under the *New-Testament* is a *Sacrament* in the room of the *Passover*. Is it not? *Yes*.

6. Are not *Sacraments* belonging to the *Doctrines* that are taught in *Catechisms*? *Yes*.

7. Is there not as much reason that you should learn and know the *Meaning of the Lords-Supper*, as they of the *Passover*? *Yes*.

8. For is not your *Deliverance from Hell* by a *Crucified Saviour*, a greater *Deliverance* than of *Israel from Egypt*, commemorated by the *Passover*? *Yes*.

Do not you clearly see from this *Scripture*, that *Parents* are bound by *God's Command* to teach their *Children* the *Doctrine* contained in *Catechisms*? *Yes*.

May we not all wish, *Oh that Parents may see their Duty more plainly*, and *practice it more carefully and constantly* than they do? *Yes*.

Read next *Deut. 6. 6, 7*. Consider it, and tell me,

1. What were those *Words* commanded that *Day*? See *Ver. 1*. — Now *these*, &c. What were those? See *Deut. 5. 7, to 22*. Do not you find they were the *Ten Commandments*? *Yes*.

2. Do not you *Observe* it charged, that *these Ten Commandments* should be in the *Hearts and Memories of the Parents*? *Yes*.

3. Do not you find *God's strict Command*, that they should teach their *Children* these *Ten Commandments*? *Yes*.

4. And that they should not only teach them to say the *Words*, but instruct them in the *meaning of every Commandment*, and to set them home

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home upon their Consciences, Hearts and Affections, and press them to obey them in Heart and Life, forasmuch as the *Hebrew* Word translated teach, signifies, *Whet* and *Sharpen* them, that they may be cut at heart, that they have broken God's Holy, Good and Righteous Commands? *Yes.*

5. Is it not Commanded, that Parents should *Use great diligence* in their teaching of them, and not in a slight and careless manner, both to say and understand them? *Yes.*

6. And that they should be *constant* and unwearied in this diligent Teaching of their Children? *Yes.*

7. Is not this Constant Diligence expressed by the *Place* where they should be taught; in the House at home, and walking in the Fields abroad? *Yes.*

8. Is it it not also shewn, by the *Time* when that should be done? when thou lyest down, and when thou risest up? *Yes.*

1. How often is that in a Day? *Twice; Morning and Evening.*

2. Should not *Mothers*, when they put their Children to Bed at Night, and when they take them up in the Morning, remember this Command, and while they dress and undress them, be teaching of them? *Yes.*

3. But if their *Servants* attend their Children, command them to improve that time in Teaching of them? *Yes.*

4. Tho' you read it should be done *twice a Day*, do not you think there are some Parents, too many, that do not teach them *twice a Week*? *Yes.*

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And some not *twice in a whole Year*, do they?
No.

And too many still not *once in all their Lives*
time? No.

5. Doth not this *Text* stand recorded against them, as greatly guilty of the Neglect of so plain and necessary a Duty? *Yes.*

9. Do not you Observe the manner of this Teaching, that it is by *Talking*? *Yes.*

As when the Parents ask, and the Children answer? *Yes.*

Is there not a difference betwixt *Speaking* and *Talking*?

May not one speak, when all the rest that are by are silent, as it is in Preaching? *Yes.*

But if two or more do talk, they all speak (if Orderly) one after another, as in Catechizing, which is good Talking? *Yes.*

10. Do not you pick out a *strong Motive* from this Text for this Duty, in the Words [*thy Children*]? *Yes.*

As much as to say, *What! Children of thine own Loyns, and not teach them? Thine own! if thou wilt not teach others, yet teach thine own. Should not this move them? Yes.*

Second Reason. Is not Parents Teaching their Children thus, an excellent way to propagate Religion from one Generation to another? Read *Psal.* 78. 5, 6, 7. Now tell me,

1. Do not you Observe the Fathers making known God's Laws to their Children? *Yes.*

2. And these to their Children when they should be born? *Yes.*

3. And these to be born, when born, to their
Chil-

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Children, when born; not born of them yet, that are yet to be born? *Yes.*

4. Do not you read, *v.* 7. the Blessed Effects and Fruits of such Teaching, as these,

(1.) That their Children, and Childrens Childrens Children may set their Hope in God? *Yes.*

(2.) And remember his Works, and not forget them? *Yes.*

(3.) And keep the Commands of God? *Yes.*

Q. Tho' Grace doth not run in a Blood by Natural Generation, yet is it not matter of great Joy, to see it run in a Line, from the Mother to her Child, and from the Grandmother to her Childs Child, by God's Blessing upon Religious Education? See 2 *Tim.* 1. 5.

1. If your Mother before you was holy, and your Grandmother before your Mother was holy, will you break this Line of Holiness by being wicked? *No.* Good Child, I hope you will not.

2. If you do, tho' your Mother and Grandmother be saved, must not you be damned? *Yes.* What! they in Heaven, and you in Hell; if they were Godly and you Wicked, must it not then be so? *Yes.*

3. Shall you then have your Mothers or Grandmothers Company any more to all Eternity? *No.*

4. While some cry out, What! must we be more wise than our Fore-fathers, Will it not be bad, not to be as wise, to get to Heaven, if they did? *Yes.*

5. Will it not be bad, not to be more wise than

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than our Fore-fathers, if they in a way of Sin did go to Hell, and we in the same way go to the same place? *Yes.*

6. Is not teaching Children the Doctrines of Religion, the way to make them as wise and good as their Fore-fathers, to be eternally saved, as they, if wise and good, now are? *Yes.*

Third Reason. Do not those Parents hazard their own Souls, that do neglect to teach their Children? See *Deut. 4. 9.* Is it so? *Yes.*

In that Text may you not Observe,

1. A Charge given to Men, to take heed to themselves, and to keep their own Souls from being lost? *Yes.*

2. That this calls for great diligence, the loss of the Soul being in so great danger? *Yes.*

3. That the keeping of the Soul from being lost, is the main and only thing, that Men should next to the Glory of God principally take heed to? *Yes.*

But do not many take more heed to keep their Money, and their Cloaths, than to keep their Souls? *Yes.*

4. Is it not set down, how they should take heed to keep their own Souls? *Yes.*

1. By taking heed that they do not forget the things which their Eyes have seen? *Yes.*

2. By taking heed that they do not depart from their Hearts all the dayes of their Lives? *Yes.*

3. By taking heed to teach them their Sons, and their Sons Sons? *Yes.*

Is not this a Reason then why Parents should teach their Children, that the Children might

not

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not lose their Souls, nor the Parents their own? *Yes.*

Fourth Reason. Did not your Parents bring you into this World in a State of Sin and Misery, and in danger of Hell? *Psal. 51. 5. Eph. 2. 3. Yes.*

And is it not reason then they should do all they can, by all Holy Means, as Instructions to you, and daily Prayers to God, to help you out? *Yes.* Tell me then,

1. Will you go to your Father, and say, Good Father, will not you tell me how I may escape the Damnation of Hell, that by you I was begotten in danger of? *Yes.*

2. Will you go to your Mother, and say, Dear Mother, will not you teach me the way to Life and Salvation, being of you I was born blind, and do not know my way thereto? *Yes.*

3. Will you plead with both, and say, Dear Father and Mother, did you bring me into the World, that I may be Fuel for the Flames of Hell? Am I not your own Child? Can you think without Tears, that your own Child should be damned, and all for want of your Instruction? Will you? *Yes.*

4. If Parents have any believing serious thoughts of the 1. *Immortality* of their Childrens Souls. 2. The *deplorable Condition* in which they brought them into the World. 3. The *Uncertainty* of their Continuance in the World. 4. The *Certainty* of their Damnation, if they leave this World in the same and worse Condition than they came into it. 5. The *Extremity*, 6. And *Eternity* of their Pains in the other World; do you think they would not be at so much Pains,

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as to spend some of their Breath in Teaching them such Knowledge as is Necessary for their Childrens escaping Eternal Torments, and to direct them in the way that leads to Everlasting Happiness? *Yes.*

Fifth Reason. Whom do your Parents please, if they do not Teach you things Needful to Salvation? God or the Devil? Which say you? *The Devil.*

1. What is it you say? Is not the Devil your Implacable Enemy, a roaring Lyon that seeks to devour your Soul? *Yes.* See and Shew your Father and Mother that Text, 1 Pet. 5. 8.

2. If your Father or Mother, or both, saw you in the Paws of a Lyon or a Bear, would not each of them wring their Hands, smite their Breasts, and be ready to tear their Hair, and with Tears cry out, *Ab! my Child will be devoured; Ab! Wo is me, my poor Child will be torn in pieces?* Do you think they would? *Yes.*

3. Then tell me, are not you in greater danger from the roaring Lyon the Devil, as you are born and live in a State of Sin, are you not in his Paws and Power? And it is your Soul he would devour, which another Lyon cannot do: Is it not so? *Yes.*

4. Should not then your Father and Mother be so much your Friends, as by Teaching you to endeavour to save you from this roaring Lyon, and grand enemy of your Soul? *Yes.*

Sixth Reason. Do not your Father and Mother love you, and take Care of you? *Yes, Sir, very much.* Then tell me,

1. Do they take Care of your Body, that it may be Fed and Cloathed while you are young?

Yes

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Yes, Sir : Sometimes so much, that I have heard them say, that they cannot quietly sleep, for thinking how they should provide for so many young Children.

2. Do they not also take Care, as their Children grow up, what Trade to put them to, by which they may get a Livelyhood in this World? Yes.

3. And when they are out of their time, to give them a Portion, and dispose of them in Marriage, that they may Live in good Credit in the World? Yes.

4. But tell me, is not your Soul much more precious than your Body? Yes.

5. And is it not more to your Happiness, that you be fitted to Live an Eternal blessed Life in the other World, than a rich and prosperous Life in this? Yes.

6. Should not this be your Parents Care of you, and their Love unto you? Yes.

7. Else while they are fondly Loving of your Body, which is more vile, are they not Cruel to your Soul, which is more Noble? Yes.

8. Or do they bear a true and well-governed Love unto your Soul, while they Neglect to furnish it with such Knowledge as may make you wise unto Salvation? No.

9. Do not such fond and Careless-careful Parents, so mind their Childrens present Temporal good, as if they were all Body, without a Soul considered as to be Saved or Damned? Yes.

10. Which do you think you should bless God for most, upon a Dying-bed, that your Parents did take Care of your Body, then to be cast to the Grave, or for your Soul, that then must go to

62. *The Prefatory Catechism enlarged.*

to Heaven or Hell? For your precious and Immortal Soul? *Yes.*

Then hear, ye *Parents*, what your *Children* say, and take more Care of their Souls, by teaching them Knowledge necessary to Salvation? *Prov. 3. 21, 22. Prov. 31. 1, 2, 3, 4, 5.*

Seventh Reason. Do not *Parents* (called *Christian*) bring their *Children* to be *Baptized*? *Yes.* Then tell me,

1. Are they not *Baptized* into the Name of the *Father*, of the *Son*, and of the *Holy Ghost*? *Yes.*

2. Is not that to dedicate and devote them to the *Service* and *Worship* of the *Father*, *Son*, and *Holy Ghost*? *Yes.*

3. Do not *Parents* *Covenant* and *Promise*, that they will teach their *Children*, when capable, and train them up in the Knowledge and Wayes of *God*? *Yes.*

4. Yet are there not many, *Alas!* too many *Parents*, that never did teach their *Children*, who the *Father*, or who the *Son*, or the *Holy Ghost* is? *Yes.*

5. Nor what is meant by being *Baptized* into their *Name*, nor any thing concerning the *Nature*, *Use* and *End* of *Baptism*, or of other Necessary Truths: Do you think there are many such Careless *Parents*? *Yes.*

6. Is it not a dreadful thing, for *Parents* so to *Dissemble* and *Lye*, and break their *Promise* so Solemnly made? *Yes.*

7. Is it not base *Hypocrisie* towards *God*, and *Unnatural Cruelty* towards their *Children*, in one Hour to Devote them to *God*, and then leave them to the *Devil* all their *Lives* after? *Yes.*

Heark

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Hearken, ye careless Parents, how ye are condemn'd out of the Mouths of little Children, and the rest that come to learn what their Parents did not teach them.

Eighth Reason. Do you think it would be the Joy of the Hearts of *Sober Parents*, to see their Children prove good Men, and walking in the Wayes of God? *Yes.* Prov. 10. 1.

Then read in the Hearing of all these Parents that Text, *Prov. 22. 6.* Very well, now tell me,

1. Is not that a Cursed and Devilish Proverb, *A young Saint, and an old Devil*? *Yes.*

2. Is not the sense of Solomon's Proverbs, that *A young Convert will be an old Disciple*? *Yes.*

Do you think it will be Matter of Hearts-Grief to serious Parents, to see their Children when at Age to be *Drunkards, openly Ungodly, and Profaners of the Lords-day*? *Yes.* Then tell me,

1. Should not Parents by Scripture shew them the *Evil of all Sin* in their Youth, before by Practice they are accustomed to any of them? *Yes.*

2. Will not Custom be hardly cured? *Jer. 3. 23. Yes.*

Ninth Reason. Do not many Parents bitterly complain of *Disobedient Children*? *Yes.* What think you,

1. Have they not cause, when Children disobedient to Parents, make up (as a part) the Catalogue of twenty two sorts of very great and *heinous Sinners*? *Rom. 1. 29, 30, 31. Yes.*

2. Doth not the *Disobedience* and Rebellion of Children too oft arise from the Fondness and too much Indulgence of Parents herein faulty, tho'

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tho' otherwise good? *Yes.* See and Read 1 *King.* 1. 5, 6, 17. Do you there Observe,

(1.) That *King David* did declare his Will by Oath, that *Solomon* should be King after him? *Yes.*

(2.) That notwithstanding this, his Son *Adonijah* set himself up to be King, contrary to the Declared Will of *David* his Father? *Yes.*

(3.) *David's* indulgent Carriage towards his Son *Adonijah*, that he Never displeased that his Son at any time, No, not so much as to say to him, (whatsoever he did) Why hast thou done so? *Yes.*

Was not such Cockering of a Son enough to ruine him, and to bring him to Disobedience and Rebellion? *Yes.*

3. Doth not Reproof too meek, slight, and gentle, when it should be severe, sharp, and keen, from Parents to their Children, encourage Children to sin and provoke God to Wrath and fore Indignation against both Parents and Children? See 1 *Sam.* 2. 22, 23, 24. *Comp.* v. 29, 30, 31, 32, 33, 34. *Yes.*

4. May it not be just with God to leave Children to rebel against those Parents, which do not teach their Children their Duty towards God? *Yes.*

5. May not such Parents read their sin in their punishment? their Disobedience to God in their Childrens Disobedience to them? *Yes.*

6. Will not this punishment by their Childrens Disobedience be the heavier, when it shall be seconded with A stinging, accusing and tormenting Conscience rounding them in the Ear, all this was for

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for want of better teaching them when they were young? *Yes.*

7. But if Children well instructed by Parents should be afterwards rebellious, tho' this be their affliction, yet may they not have quietness of Mind, that they did their Duty, tho' without desired success? *Yes.*

8. Is it not then the safest way for Parents to have obedient Children, to bring them up in the fear of God? *Yes.*

Tenth Reason. Is not the Death of Children a fore affliction to their tender-hearted Parents? 2 Sam. 18. 33. Then tell me,

1. Should they not do all they can to prevent the Damnation of their Childrens Souls? Prov. 7. 24, 25, 26, 27. *Yes.*

2. Doth a Son or Daughter capable of Knowledge, but dies ignorant of God and Christ, and in a state of Sin, in the Soul go as sure to Hell as the Body to the Grave? Luke 16. 22, 23. *Yes.*

3. May it not be a greater Trouble to Parents, to think that their Children dying ignorant and wicked are eternally damned, than to know that they are dead? *Yes.*

4. Especially if Conscience shall sting them with Accusations, that they did not teach and instruct them, when they were living? *Yes.*

5. May not this be the bitter Lamentation of such a negligent Father or Mother, My Son, my Daughter is dead! Ah! my Son, my dear Son is dead and gone! Gone! whither is he gone? Alas, he dyed ignorant of God! Without the Knowledge of Christ, and things necessary to Salvation! And whi-

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ther then should he be gone? How can I forbear to grieve when he is dead? but how can I bear the thoughts of his being damned? and that thro' my neglect: Woe is me, through my Neglect! I did not teach him, when alive, and now he is dead, it is too late: He is in Soul, where he must for ever be! I need repent, Woe is me! I need repent, lest as my Body at death shall go to his buried Body, so my Soul go to his poor damned Soul, since he thro' my Neglect went out of this World into that, without the Knowledge of God and Christ the only Saviour.

Reasons, Shewing it is the Duty of Masters, to instruct their Servants in the first Principles of the true Religion.

First Reason. **D**O you think that the Duty of Masters to instruct their Servants, might be gathered out of the 4th. Commandment? Yes. Shall we try? Yes.

1. Have not Masters on Earth a Master in Heaven, so that it is certain, God is your Masters Master? Col. 4. 1. Yes.

2. Is there not greater Reason, that the Masters should obey the Commands of God their Master in Heaven, than Servants should obey the Commands of their Masters upon Earth? Yes.

3. Doth not God their Master command them to see, and take care that their Servants serve him, and keep his Commandments? Read Exodus 20. 8, 9, 10. Yes. To shew this tell me,

I. I

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1. Is not the *Master himself* commanded, that he do no manner of Work on the Sabbath-day? *Yes.*

2. Are not his *Men-servants and Maid-servants* also commanded, that they do no manner of Work on that day? *Yes.*

3. When in any Command a *Sin is forbidden*, is not the contrary Duty enjoined? *Yes.*

4. Then when *Masters and Servants* are all forbidden to work on that day, are they not commanded to perform the *Holy Duties of God's Worship on that day*? *Yes.*

5. Else forbearing working, and not worshipping God, it would be an *Idle Day*, and not an *Holy Day*: Would it not? *Yes.*

6. Who is pointed at in that Word [*thou*] when it is said, *Thou, nor thy Children*? Is it not the *Father of those Children*? *Yes.*

And when it's said, *Thou, nor thy Servants*, is it not the *Master of those Servants*? *Yes.*

7. Is not that Word [*Thou*] twice in the Body of that Command; *Thou shalt do no Work, thou, nor thy Son, or Servants*? *Yes.*

8. Is not the *Father of the Children*, and the *Master of the Servants* under a double Charge, that he, and his Children and Servants, do spend the Sabbath-day in the Religious Worship of God? *Yes.*

9. Can they *rightly worship an Unknown God*, and know not the Manner how he ought to be worshipped? *No.*

10. Then since the Charge is especially directed to the *Master of the Family*, that God on that day be worshipped by his *Children and Servants*,

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ought he not to instruct them in the Knowledge of that God they are to worship, and in the manner of his Worship? *Yes.*

11. Else would it not be *blind Devotion*, and unworthy of the All seeing God? *Yes*: All their Duties having this Inscription, *To the Unknown God*? *Yes.*

12. In expounding the *Commands*, this is a Rule; *That what is forbidden or commanded to others, we are bound, according to our Places, to endeavour that it may be avoided, or performed by others, according to the Duty of their Places*: Will you remember this Rule? *Yes.*

13. Then tell me, is it the place of the *Master*, by teaching, to help *Servants* to worship God, or the place of the *Servants*, by teaching their *Master*, direct him how he ought to worship God? Whose place is it? *The Masters.*

14. For if the *Servants* go about to teach their *Master*, will not the *Master* take it ill? *Yes.*

15. If the *Master* keep his place, to teach his *Servants*, will not God their *Master* take it well? *Yes.*

16. Then (which was to be proved) is not the *Master*, by virtue of the *fourth Command*, bound by God to help the *Servants* in their place to know God, and how to worship him according to his Will? *Yes.*

Second Reason. Are not *Masters* that instruct their *Servants* in the Principles of Religion, commended, approved, and blessed by God in their so doing? *Gen. 18. 18, 19.* *Yes.* Is not this a fair Glass, in which *Masters* may see how pleasing this is to God? *Yes.* Look into it then, and tell me,

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1. Do not you see in it *Abraham* invested with a Commanding Power, and that he would *use* that power in commanding? *Yes.*

2. Will you observe that I tell you, by the *Original word* here translated *command*, these things following are signified :

(1.) To command what is to be done? *Yes.*
Gen. 2. 16.

(2.) To forbid what ought to be left undone?
Yes. Gen. 2. 16, 17.

(3.) To give advice by way of perswasion and direction.

(4.) To teach and give command with authority and power, binding those that are taught to learn? *Yes.* 1 Kings 2. 1, 2, 3.

3. Is it not said, whom *Abraham* would thus command and teach, his *Children and his Household*?
Yes.

4. His *Children* being expressed, by his *Household*, must not his *Servants* be understood? *Yes.*

5. Is it not said by God, what *Abraham* would command and teach them to do, *To keep the Way of the Lord*? *Yes.*

6. Doth not the *Way* of the Lord denote the *Pattern* of God's Word, instructing Men in all things concerning Faith and Conversation, *Psal.* 51. 15. *Yes.*

7. Is it not said what this *Way* of the Lord would teach them to do, *Justice and Judgment*?
Yes.

8. Justice and Judgment are words used in Scripture to signifie whatsoever is good and right, according to the first and second Table of the Law, comprehending our Duty both to God and Man.

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9. Do not you also find God saying of *Abraham*, I know him, that he will Command, &c? Yes.

10. Doth not God know with Knowledge of *Observation*, those Masters that do not teach their Servants? Yes.

11. Doth not this then signifie a Knowledge of *Approbation*, as a thing pleasing to God? As *Psal.* 1. 6. Yes.

12. Do not you read there, that God was so well pleased with *Abraham's* teaching his Children and Servants, that he said he would bring upon *Abraham* that which he had spoken of him? Yes.

13. What was that? Read *v.* 18. that *Abraham* should be great, and blessed by God, and all Nations blessed in him? Yes.

14. By the same reason may we not say, that God will bless *those Masters of Families*, that so teach their Children and Servants? And that this is the way to bring the Blessing of God upon *themselves*, their *Families*, and *Posterity* after them? Yes.

15. And by like reason may we not infer, That *such Masters as neglect this Duty*, bring a Curse upon *themselves* and *Families*, and entail the Curse of God upon their *Posterity* after them? Yes.

16. Then if the *Blessing* of God is to be desired, and the *Curse* of God to be feared, should not (which was to be proved that) *Masters of Families* be careful and diligent to instruct and teach their Servants, as well as their Children, to keep the Way of the Lord? Yes.

Third Reason. Was not *Joshua's* Resolution good

good and holy, which you find he made? Read *Jos. 24. 15.* Tell me,

1. Was it not that he and his House would serve the Lord, tho' others should do otherwise? *Yes.*

2. Do not Servants belong to the House of their Masters where they dwell? *Yes.*

3. Can any serve the Lord, that have no Knowledge of the Lord? *No.*

4. Then when *Joshua* did resolve to take that care that his Servants should serve the Lord, doth it not necessarily infer, that he would take care also that they should know the Lord, and how he is to be served? *Yes.*

5. Is not this a fair Copy for Masters of Families to imitate in their Houses, to do the same? *Yes.*

6. For are not things that were written aforetime, written for our Learning? *Rom. 15. 4.* *Yes.*

7. And are not the holy Practices of good Men, wherein they pleased God, and were rewarded by him, and for which there is still the same standing reason, written for our Example and Admonition, that we should do as they did, as the sinful actions of Men, whereby they provoked God, and were punished by him, that we might not do as they did? *1 Cor. 10. 6, 11.* *Yes.*

Fourth Reason. Should not every Christian Family be as a little Church? Read *Col. 4. 15.* *Phil. v. 2.* to the Church in thy House? *Yes.*

1. Where God hath a Church, are there not some that are Teachers, and some that are taught? *Yes.*

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2. Is not the Master of the Family the governing Head of this little Church of God in his House? *Yes.*

3. Then being as a governing King in his House, so should he not be as a (Sacrificing) praying Priest, and a teaching Prophet? *Rev. 1. 6. 1 Pet. 2. 5. Yes.*

4. Is not a Family where there is Swearing, Cursing and Lying, but no Praying, teaching the Knowledge of God, more like a Synagogue of Satan, the Devil's Chappel, rather than God's Church? *Yes.*

5. Is not such a Family a little Congregation of great Sinners? *Yes.*

6. Is not a Master of a Family that sets an Example of Swearing, and omitting all Duties of Religion, more fit to feed Swine for the Slaughter, than to take the Children of others to be his Servants, and by his wicked Example fit them to be Fuel for the Flames of Hell? *Yes.*

7. Do Parents shew any great care of, or Love to the Souls of their Children, that bind them as Servants to such Masters for seven Years? *No.*

8. For may not these Parents Children, becoming such Mens Servants, and having in themselves a proneness to Sin and Vice, in seven Years by bad Example, and for want of good Instruction, grow to be exceeding wicked? *Yes.*

9. And so when their Masters make them Free of their Company at the Seven Years end, go out seven times more a Bond-slave to Sin and Satan than when they first went in? *Yes.*

10. Then since a Christian Family should be a little Church, (as the Ungodly are the Devils Nurseries)

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series) is it not the Masters Place and Duty to be the Teacher of that Church in his House? *Yes.*

Fifth Reason. Is it an indifferent thing to a Master, if a Servant should die in his House, whether his Servant's Soul goe out of his House to Heaven or Hell? *No.* Then,

1. If he be a godly Master, hath not he so much knowledge as to understand, if his Servant dieth ignorant of God and Christ, and the Way of Salvation, he must go in his Soul out of his House to Hell? Is it not so? *Yes.*

2. Then knowing this, and in this not being indifferent, must he not look upon himself as bound, by teaching his Servant the Way to Heaven, to prevent his going down to Hell.

3. If the Master and his Servants be all the Servants of the Devil, without the Knowledge of God, and continue so, and die so, one after another, must they not go to Hell one after another? *Matt. 15. 14. Yes.*

4. Then and there shall not the Master that did not teach, and the Servant that did not learn the Knowledge of God, know more of God to their Torment, than they did on Earth to do their Duty? *Yes.*

5. Then if there be any strength in an Argument fetcht from the Flames and Torments of Hell, should not Masters feel so much heat from it, as with burning Zeal to instruct their Servants, to prevent their own and Servants eternal Damnation, and suffering therein? *Yes.*

Sixth Reason. Should not a Christian Master do more for his Servant's good, than an Heathen Master can do? *Yes.*

1. Else

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1. Else had not Christian Parents as good put their Children to Heathen Masters as to Christian? *Yes.*

2. May not an Heathen Master teach his Servant his Trade, and find him all things necessary for the Body? *Yes.*

3. But can he teach his Servant the Knowledge of Christ, and the Mystery of the Gospel? *No.*

4. If a Master, called Christian, be ignorant himself, and cannot teach his Servant, can the Servant get any more Christian Knowledge from his Master, called Christian, than from one that is an Heathen Master? Can he? *No.*

5. If the Master, called Christian, can teach his Servant, but doth not, doth he more herein than the Heathen Master that cannot? *No.*

6. Which is the more sinful Master, the Heathen that for want of Means cannot teach his Servants, or the Christian Master, ignorant under the Gospel, and so cannot, or knowing but doth not, tho' he can? Which? *The Christian Master.*

7. And shall not such as enjoy Means, and get no Knowledge, and such as know their Duty, but do not do it, have greater Damnation than the Heathen? *Matt. 11. 22, 24. Luke 12. 47, 48. Yes.*

8. Then if an Argument taken from comparing the Heathen and the Christian Master, and the Christian would excel the Heathen upon Earth, is it not the safest way for the Christian Master to know how to instruct, and to do it when they know, that the Christian Master may not be tormented more in the Flames of Hell than the Heathen? *Yes.*

Who are to be the Learners of Catechetical Doctrines.

Q. Should not those that are *young*, and those of *more years*, whether *Married* or *Unmarried*, and the *Grey-headed*, if ignorant, learn the first Principles of Christian Religion? *Yes*.

Q. Shall we first discourse of the Reasons, why the *younger sort*, as *Sons*, *Daughters*, *Men-servants*, and *Maid-servants*, should learn the first Principles of the Doctrine of Christ? *Yes*. Then tell me,

First Reason. Should not you remember God in your *Youth*? *Eccles. 12. 1. Yes*.

1. Is not remembering a calling to mind something that *before was known*, but not *actually thought of*? *Yes*.

2. Can you then remember that which you *never knew*? *No*.

3. Then if you are bound to remember God in your *youth*, are not you bound in your *youth* to know him? *Yes*.

4. And if you are bound to know him in your *youth*, and do not, is not that your *Sin*? *Yes*.

5. Would not this knowing and remembering God, in many Cases be a great advantage to you? *Yes*.

1. When *tempted to sin*, to resist the Temptation, by remembering God that hateth Sin, and will surely punish it, *Gen. 39. 9. Habac. 1. 13. Yes*.

2. When

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2. When performing Duty, to stir you up to greater fervency, by remembering God, who seeth the Heart, and in secret? *Heb. 4. 13. Mat. 6. 6. Yes.*

3. When Secure and Careless, to awaken you, by remembering a just and powerful God? *Psal. 50. 22. Yes.*

4. When Drooping and Doubting, to stay and support you, by remembering a merciful, faithful and gracious God? *Isa. 50. 10. Yes.*

Should not you in your Youth lose all these Advantages, if in your Youth you neither know nor remember God? *Yes.*

Second Reason. Can you Love and Desire Christ that you never saw, or an unseen Christ? *1 Pet. 1. 8. Yes.*

Can you desire and love Christ that you never knew, or an unknown Christ? *Joh. 4. 10. No.*

Can you love Christ too soon? *No.*

Should not you then know him *betimes*? *Yes.*

Third Reason. Should not danger when seen, make you diligent to prevent it? *Yes.* Then,

1. Are you so young that you may not dye? *Joh. 14. 1. Rom. 5. 14. No.*

2. For if you view the Church-yards, might not you see Graves as short as you? *Yes.*

3. Are you so young that you may not be damned, being born in Sin that deserves Hell? *Psal. 51. 5. Rom. 6. 23. No.*

4. Should not you then give all diligence to get such Knowledge, that may direct you to prepare for Death, and escape the Damnation of Hell? *Prov. 4. 13. Yes.*

Fourth Reason. Can you get to Heaven any other way,

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may, than what God directs you in his Word?
No. Then,

1. Doth not God say, you *must be converted or condemned?* born again, or never enter into Heaven? *Mat. 18. 2, 3. Joh. 3. 3.* Yes.

2. Can you be *converted*, if you *remain ignorant* of God and Jesus Christ, and things necessary to the New Birth? *Acts 26. 18.* No.

3. Must not you then *get Knowledge* to further your Conversion, and prevent your Condemnation? *Rev. 3. 18.* Yes.

4. Will it not be your Commendation and Comfort, to have these *two things* said of you?
viz.

(1.) While you are young, *here is a young Convert?* Yes.

(2.) If you live to be old, *here is an old Disciple of Christ?* Yes.

5. Can either of these be, except you get Knowledge and Grace in your Youth? No.

6. Will you in your youth labour for both, that both (if you live so long) may be true of you? I hope you will say *Yes*; Do you?
Yes. God give you both.

Fifth Reason. Should not you in your youth have such fore-sight, as to lay in grounds of Comfort for your Old Age, if you should live so long? *Yes.* Then,

1. Will it not be a Comfort to you, if you live to be old and grey-headed, to have an Argument from your youth to plead with God, that he would not then forsake you, nor cast you off? *Yes.*

2. If you learn to know, and love, and fear
God

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God in your youth, will not this help you to such a Plea when you shall be old? Read *Psal.* 71. 17, 18. Yes.

3. From that Text do you not learn in this case, if you should live to be old, you may then pray to, and plead with God after this manner,

Lord! When I was a Youth, thou didst teach me to know, love and fear thee: May you? Yes.

Lord! From my youth hitherto I have walked in thy Ways, and in thy Fear. May you? Yes.

Lord! Therefore now my Hairs are grey, and in my Old Age, do not forsake me, nor cast me off: May you? Yes.

4. Can a Man that did not know, nor love God, till he was thirty years of Age, make such a Prayer to God, tho' he should be a Godly Man in his Old Age? No.

5. If you should let the time of your Youth slip away, without the Knowledge and Fear of God, will it not be impossible for you to recover the Advantage of such a Comfortable Plea in Prayer? Yes.

6. Shall this therefore stir you up to improve the time of your Youth, in getting the Knowledge of God and Saving Grace, while you are young? Yes. God grant it may.

Sixth Reason. Should not you in your youth, take care so to live when young, that you might have nothing done in your Youth, that might make Old Age (if you live to it) to be bitter to you? Yes. Then tell me,

1. Are there not many sins that young Persons are

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are inclined to commit, as they are Sins of youth? *2 Tim. 2. 22.* Yes.

2. Might not you meet with Opportunities suiting your Inclination to commit such sins, and expose you to the danger of falling into them? Yes.

3. Will not the Devil take occasion from an Opportunity suited to your corrupt Inclination, to tempt you to commit such sins? Yes.

4. Is not youth by this threefold Cord of corrupt Inclination in his own Heart, Opportunity with others, and Temptation from the Devil, too easily, and too often drawn headlong into the Commission of youthful Sins? Yes.

5. And if you are Ignorant and void of the Fear of God, do not you want what should curb you, and restrain your corrupt heart, having such an opportunity from yielding to the Temptation and Commission of those sins? Yes.

6. And if you commit such sins in your Youth, and neither young nor old repent of them, must you not be damned for them to all Eternity? *Gal. 5. 19, 20, 21.* Yes.

7. Shall not you then pay dear for your youthful, sinful Pleasures, committed in Ignorance, if you suffer for them Extremity of Pains to all Eternity, for want of Repentance? Yes.

8. If you should hereafter repent of sins committed in your Youth, will not the remembrance of them be a great Burthen and heavy Load upon your Soul in Old Age? Yes.

9. And may not God himself write such bitter things against you, and fill you with such Terrors of Conscience and Fears of Hell, for your youth-

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youthful sins, as shall make you in your Old Age Weep, and Sob, and Groan, and bring your grey hairs (if you live so long) with Sorrow to the Grave? *Job* 13. 26. Yes.

10. And to your *dying day*, may it not cost you many earnest *Prayers*, and bitter *Tears*, before you can know your youthful sins are pardoned, and washed away by the Blood of Christ? *Psal.* 25. 7. Yes.

Will it not be your Wisdom and your Safety then, in your Youth to learn to know, and fear God, to prevent all this? Yes.

Seventh Reason. Should not you tho' young, use your Reason, in considering in what you can be *willing*, and what not? Yes.

1. You can, and too often are *too willing* to commit Sin, being enticed thereto by the pleasure of it: Is not this so? Yes.

2. But can you be *Willing* to be *Miserable*, in suffering the Eternal Torments of Hell? *Luk.* 13. 25, 26, 27. No

3. Yet *must* you not, if you *dye* Ignorant, tho' young, but capable of Knowledge? *Isa.* 27. 11. *2 Thes.* 1. 7, 8. Yes.

4. If you cannot be willing to be *damned*, should not you be willing to get that Knowledge and Grace that may *prevent* it? Yes.

5. But should not you *make haste* to learn to Know and Love Christ, when else you may be Damned before you have *so* Learn'd him? Yes. *Heb.* 3. 15. & 4. 7. to Day without delay? Yes.

Eighth Reason. Do not young Men *usually* think themselves wise? Yes. Tell me then,

1. Would

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1. Would you, as young as you are, be taken for a Fool? No.

2. Is not he a Fool that *despiseth Wisdom and Instruction*? Read *Prov. 1. 7.* Doth not Solomon, the wisest of Men, say, such a one is a Fool? *Yes.*

3. Doth not the same wise Man say, he also is a Fool that *hates Knowledge*? *Prov. 1. 22.* Is it not so? *Yes.*

4. Is not he the worst of Fools, that neglects, despiseth and hateth the best Knowledge? *Yes.*

5. Is not the Knowledge of God the best Being, and of Christ the only Saviour, the best Knowledge? *Yes.*

6. If then you will not Learn this Knowledge, what shall you be taken for by the wise God, and understanding Men? *A Fool.*

Ninth Reason. Do not your Parents love and provide for you? *Yes.* Then tell me,

1. Would you be a Grief to your Father, that takes so much Care for you? No.

2. Would you be bitterness to her that bare you, to your Dear and tender-hearted Mother? No.

3. Must you not then get Knowledge and Grace, that should make you wise and good? Read *Prov. 17. 23.* Must you not? *Yes.*

Tenth Reason. Should not you behave your self towards your Parents as becomes a dutiful Child? *Yes.* Then tell me,

1. Dare you Mock at your Father, when he commands you to do that which is good? No.

2. Dare you disobey your Mother, when she commands what is pleasing to God? No.

3. Is not learning the Knowledge of God and Jesus

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Jesus Christ, and the Truths contained in your Catechism, good, and pleasing to God? **Yes.**

4. Then I have catch'd you in one of these two things ;

1. Either your Father and Mother do not command you to learn these Doctrines of Religion : Do they or No? **Yes.**

2. Then you must Learn, or be Disobedient to your Father and Mother : Must you not? **Yes.** Which had you rather do? Say, *I had rather Learn my Catechism, than be disobedient either to my Father or my Mother.*

5. But tho' you are so good a Child to say and do so, yet there are others that scorn, and make a Mock at their Parents' good and lawful Commands : Read (to such that may be in the Congregation, tho' they will not stand among you that do learn this necessary Knowledge) *Prov. 30. 17.*

6. The Meaning of that Text of Scripture is, that Children disobedient to Parents do often come to the Gallows, are hanged up in Chains, or dye some untimely Death, and when dead, lye unburied, and the Birds come and pick out their Eyes. Do you mind this dreadful Judgment of God upon such wicked and disobedient Children? **Yes.**

7. Then, if neither the fear of Hell, (as before we did argue) nor the fear of the Gallows will move young People to learn [the Knowledge of God, are they not stubborn and rebellious, both against God and their Parents : Are they not? **Yes.**

8. But shall I not, may I not hope better things

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of you, and that you will endeavour after things that accompany Salvation? Will you promise?
Yes.

Eleventh Reason. Have not you been Baptized?
Yes. Then tell me,

1. Doth not *Baptism* engage you to renounce sin, and to dye to sin, as Christ did dye for sin?
Rom. 6. 3. Yes.

2. And to lead a New and Holy Life? *Rom. 6. 4. Yes.*

3. Doth it not bind you to serve and worship the *Father, the Son, and the Holy Ghost,* in whose Name you were baptized? *Mat. 28. 19, 20. Yes.*

4. Ought you not to own your *Baptismal Engagement* betimes, stand to it, and perform it, by the *Answer of a good Conscience towards God,* that it may be to you a Seal of the Remission of your Sins, and of the Salvation of your Souls?
Pet. 3. 21. Yes.

6. Do you answer your *Baptismal Engagement,* if you give the *first* of your days, and your youth, to the Devil and Sin? *No.*

6. Can you perform your *Covenant* made in *Baptism,* without the *Knowledge* of the *Father, Son, and Holy Ghost,* and of the Duties by *Baptism* you are engaged to do? *Rom. 6. 3, 6. No.*

7. Being then by *Baptism* entred into *Christ's* school, are you not bound to learn the Lessons here taught? *Yes.* And will you? *Yes.*

Twelfth Reason. In this shall I speak familiarly, after the manner of Children, to the least and youngest amongst you, and let them answer and tell me, Are not Children apt to follow the Examples

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of others, and to do as they see others do? Yes.

1. But being naturally inclined to sin, are they not more apt to follow a bad Example, than that which is good? Yes.

2. Will not an idle Boy say, Father, Mother, such a one plays so much, while you keep me to my Catechism, may I not play as much as he? Is not this Childrens Reasoning? Yes.

3. But let me reason the Case with you, and tell me, If another play too much, you would not play as much as he, Would you? No.

4. Then if he play so much, as not to learn his Catechism, doth not he, in your Opinion, play too much? Yes.

5. Would you then play as much as he, and so learn no more than he that learns none? Would you? No.

6. But if you learn well, you may play sometimes as well as he, tho' not so much? Yes.

7. To learn sometimes, and play sometimes, is to play better than he that always plays and never learns; is it not? Yes.

8. But is it not better for you to follow the good Example of good Children, than the Example of those that are bad, and no Lovers of their Books? Yes.

9. Will you promise then to imitate the good Example of a very good Child, in learning Knowledge as much as you can, if I name one to you for your Example? Yes.

10. Especially, if you understand the great good which that Child got, by doing what I see him before you for an Example. Will you? Yes.

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But *what* think you *is his Name*? Or, where *is he* to be found? Is it any *one amongst you*? if not, see if you can find him, and his Name, in *2 Tim. 3. 15.* Read, tell me,

1. Was not his Name *Timothy*? Yes.
2. Did not this *Timothy* know the Holy Scripture? Yes.
3. Did not this *Timothy* know the Scripture from a *Child*? Yes.
4. Was he not thereby made *Wise, to the saving of his Soul*? Yes.

And hath not *that Child* more Wisdom, that learns to *save his Soul*, than all *Men* that have Wit to get the Riches of the World, and lose their own Souls? Yes. A great deal more? Yes.

Then the Lord God grant you so to learn, as to be wise unto Salvation. Amen.

Reasons, *Why Elder Persons, Married or Unmarried, Rich or Poor, tho' Grey-headed, if Ignorant, should be more than ordinary diligent to get the Knowledge of such Principles of Christian Doctrine, that is necessary to Salvation.*

First Reason. **I**S the Knowledge of the first Principles of Christian Doctrine so contemptible and childish, that it is below the Rich, or Married Persons, tho' grey-headed, to learn, if they do not know them? No.

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No! Should you not have said, No, in no wise? Yes.

1. If they do not know them, will *Riches*, or *Marriage*, or *Old Age*, cure their Ignorance, without Learning and Instruction? No.

2. Is it not an *horrid shame*, for Persons under the Gospel to be Old and Ignorant? 1 Cor. 13.

34. Yes.

3. Whereas *Married Persons* and *Gray-headed* account it matter of *shame*, (like Children) to be taught and learn the first Principles of the Doctrine of Christ, will not Christ be *ashamed of them*, that are ashamed of his Word? Mar. 8. 38. Yes.

4. And will not they that lived till they were *married*, and to *old Age*, be put to greater *shame* before God, *Angels*, *Men* and *Devils*, for living so long under the Gospel, and at last be damned for their Ignorance? Yes.

5. Would it not be the *Credit*, *Praise* and *Commendation* of *married* and *ancient Persons*, that are ignorant, to own the great Truths of the Gospel, so far as to be desirous and willing to learn them openly in the Congregation, and thereby give a good Example unto others? Yes.

6. For, since such Knowledge is necessary to Salvation, had they not better learn these Principles *late than never*? Yes.

7. Because if they dye *sobblind*, as not to see they were in danger of Hell, till they shall be in it, will not God by the *Flames of Hell* open their Eyes, and teach them many things to the increase of their Torment, which they would not learn

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learn on Earth, for the preventing of them? *Yes.*

8. Besides, Should not those that be *Men* by Age, be also Men in Understanding? *1 Cor. 14.*

20. *Yes.*

9. For is not he that is old in years and ignorant, not so much as *once a Man and twice a Child*, as *always a Child and never a Man*? *Yes.*

10. Then tell me, if these Married and Ancient People had not better be taught like Children, than be damned like Fools? *Yes.*

Second Reason. Is not the Christian Church *Christ's School*, wherein the Doctrines of Christ are taught, for the training up of his Disciples? *Yes.* Then tell me,

1. If Persons young, or of *twenty, forty years* of Age, are to be taught, and learn Christian Doctrine, of which they know nothing, should they not *begin in a right method* and way, most suitable to their Capacity, and best for their Learning? *Yes.*

2. Might we not discern what is the *best way* for the Learners, young or old, in *Christ's School*, by the necessary Method is taken in other like Cases? *Yes.* Then tell me,

1. When you went *first to an English School*, were not you first put to learn *A, B, C*, and to know your Letters? *Yes.* And next to *spell*? *Yes.* And at last to *read*? *Yes.*

2. When you went to the *Grammer-School*, did not you begin at *In Speech*, &c.? *Yes.*

To learn the *Parts of Speech*, the *Cases*, the *Genders of Nouns*, the *Declensions*, the *Conjugations*, the *Moods and Tenses*, and other *Rudiments* of the *Grammer*? *Yes.*

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And this before you were put to *Construe Authors*, to make *Latine*, and other School Exercises, did not your Teachers take this Course with you? *Yes.*

3. When *Scholars* go to the *University*, and are entered therein to any *Colledge*, they are first taught the *Rudiments of Logick*, and other *Sciences*, before they are called to *Disputations* in the *Publick Schools*, and put to *Study* other *Learning*, that is built upon the *First Elements*, as the *Foundation* of their *Progress* in *Knowledge* of those kinds: Do not you hear me tell you so? *Yes.*

4. When any go to *Learn a Trade* or *Art*, sooner or later, do not *Masters* teach their *Servants* by degrees, beginning with those things that are most easie, and the *Foundation* of their *Trade* or *Art*, and then go on, 'till they know with greater *Skill* to manage all things belonging to their *Trade*? *Yes.*

5. Now then, should not the like *Method* be used in *Christ's School*, with young or old, if ignorant, to begin at the beginning of the *Doctrine* of *Christ*? *Yes.*

6. For, is not *Preaching* of higher *Points*, or of the same *Points* in an *higher* way, to *Persons* that never learned the first *Principles* of *Religion*, like to those *immethodical* wayes in these *Cases* following, viz.

1. Is it not like a *School-master's* putting his *Scholars* to *Spell*, before they know their *Letters*, or to *Read*, before they can *Spell*? *Yes.* Is this a way to make a good *English* Scholar? *No.*

2. Is it not like the *Master* of a *Grammar School*, his putting his *Scholars* to make *Latine*, before

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before they have learned the *Concords*, and *Rules of Construction*? Yes.

Is this the way to make them good *Grammarians*? No.

3. Is it not like a *Master's* shewing his *Servant* how he should *finish* his *Work*, before he hath taught him how to *begin*? Yes.

Is this a *wise way* to make him a good *Workman*, or a skilful *Artist* at his *Calling*? No.

Are those that never were taught, nor Learned the *first Principles* of *Christian Religion*, likely to become *judicious*, *solid*, and *well-grounded* *Christians*? No.

7. Are not all *Baptized Persons* entred into *Christ's School*? Yes.

8. Have not many gone to *Christ's School* twenty, forty, fifty Years, who have not learned, nor were taught the *first Principles*, which are the *A, B, C*, of *Christian Religion*?

9. Is not this one great Reason, why they profit no more by *Preaching*, because they have not learned the *first Principles* of *Christian Doctrine*? Yes.

10. Is their *Ignorance* like to be Cured, or these *Scales* fall from their *Eyes*, 'till they be instructed in them? No.

11. If a *Child* should go one whole Year to *School*, and not learn to know his *Letters*, would not the *Parents* cry out, *their Child hath lost his time*? Yes.

12. Then when many have followed *Sermons* twenty, forty Years, and for want of *Catechizing* have not learned their *A, B, C*, in *Religion*, may we

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we not with Tears cry out, *These People going to Eternity have lost their Time?* Yes.

Third Reason. Doth not God himself upbraid the *Old and Ignorant*, for want of Knowledge comparing them to Beasts? Yes. Especially (*among others*) in three Texts.

Which is the first Text you will Name? *Psal.* 49. 20. Read it ——— Now tell me,

1. Do you find in that Text mention of a *Man in Honour*? Yes.

2. And that this Honourable Man is *not an understanding man*? Yes.

3. Doth God say he *is like a Beast*? *q. d.* An Honourable Beast? Yes.

4. Notwithstanding his *Honour*, being *like a Beast* without Knowledge, shall he not perish like a Beast? Yes.

5. But you have this Understanding to know this *difference*, that a Beast doth perish, and *after Death* feels no Pain, but the *honourable ignorant man* shall so perish, as after Death to be tormented: Read *Luk.* 16. 19, 22, 23, 24.

6. Is not then a *rich Man without Saving Knowledge*, in a worse Condition than a Beast? Yes.

Which is the *second Text* you will Name? *Isa.*

1. 3. Read ——— Now tell me,

1. In that Text is not the *Oxe* and *Israel* compared? Yes.

2. Is not the *Ass*, and those that for Profession God gives this Name, *My People*, compared? Yes.

3. Is not the Comparison betwixt them in *Point of Knowledge*? Yes.

4. Doth

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4. Doth not the *Oxe* and the *Ass* excel, when it's said, the *Oxe* doth know, the *Ass* doth know, but *Israel* doth not know? *Yes.*

5. Are not these Ignorant *Men and Women* that will not Learn, a *Shame* to Mankind, that the *slow Oxe* should know his *Owner*, and the *dull Ass* his *Master's Crib*, better than *these* know their *Maker and Redeemer*? *Yes.*

Which is the *third Text* you will Name? *Jer.*

8. 7. Read — Now tell me,

1. Are not the *Fowls* in the *Heaven*, and those that by Profession were *God's People* compared? *Yes.*

2. Are there not *several kinds* instanced in, to increase the *shame*, and aggravate this *Sin of Ignorance*, as the *Stork*, the *Turtle*, the *Crane*, and the *Swallow*? *Yes.*

3. Is not the *Comparison in Point of Knowledge*, of these *Fowls* in *their kind*, and of *Men* in *their kind*? *Yes.*

4. Is not the *preference* given to those *Fowls* before *Men*? *Yes.*

5. Are not the things known by the *Fowls* express'd, their appointed times, the times of their coming? *Yes.*

6. And the things which *Men* do not know, the *Judgment*, *Law*, *Statutes of the Lord*?

Then let me ask you,

1. Is it not a *Shame*, that the *Beasts of the Field*, and the *Birds of the Air*, should be more knowing in *their kind*, than some *Men and Women* are in *their kind*? *Yes.*

2. Is it not still *more to their Shame*, that they will

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will not come and Learn, when they are offered to be taught? *Yes.*

3. Have they not more Reason to be *ashamed of their Ignorance*, than of Learning this way, by being Catechized? *Yes.*

4. But if they will not be *perswaded to Learn*, read in their Ears what is *prepared for them*, as well as for the *Horse* and the *Ass*, Prov. 26. 3.

What says *Solomon* and you is for the *Horse*?
A Whip.

What for the *Ass*? *A Bridle.*

What for the *Fools back*? *A Rod.*

Do not young Children that *will not learn*, feel the Smart of the Rod of their *Master*?
Yes.

Shall not these old Children that *will not learn* on Earth, cry out, and groan in Hell under the Rod of their *Maker*? *Yes.*

Is Catechizing then only for Children? *No.*

Fourth Reason. Is not *Ignorance* in single Persons, young Men and Maids grown up, and in married Men and Women, and in very *Ancient People*, Rich or Poor, a damning Sin? Read *Isa. 27. 11.* *Yes.* Then tell me,

1. Is it not in these Persons, a Sin of a long standing? *Yes.*

2. Is it not the older the worse? *Yes.*

3. Is it not aggravated also by this, that they have had the means of Knowledge, and yet in so long time have not necessary Knowledge, and by all these means? *As,*

1. Have they not, or might they not have *Bibles* in their Houses? *Yes.* Seldom in their Hands? *Yes.*

2. Calls

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2. *Calls in their Ears, Come and Learn?* Yes.
3. *Preachers in their Pulpits, teaching them?*
4. *And Catchizing offered to them, to instruct them in what they do not know?* Yes.

4. *What Ignorance then do you call this, if after all this they remain Ignorant?* See 2 Pet.

3. 3. *Wilful?* Yes.

5. *Then tell me, is not Sin so much the worse, by how much more of the Will is in the committing of it, and continuance in it?* Yes.

Read *Psal. 82. 5.* Now tell me,

1. *In that Text is it not said, They do not know?* Yes. *And is not that bad?* Yes.

2. *Is it not said, that They will not understand?* Yes. *And is not that worse?* Yes. *Do not, and will not,* is it not a Sign not only of Negligent, but also of wilful Ignorant Sinners? Yes.

3. *In their Ignorance, What is it said they walk in?* *Darkness?* Yes.

4. *Then turn to Job. 12. 35. and tell me, if they know whither they are going, while they walk in the Dark?* Do they? No.

5. *Are not these, being so long ignorant under the means of Knowledge, unprofitable Servants?* Yes.

6. *Then read Mat. 25. 30. and call to them that walk in darkness of Ignorance, and tell them whither they are going. From Darkness of Ignorance to enter darkness in Hell.*

7. *When they say they will not learn, they will not know, they will not understand, had they not as well say, they will not be saved?* Yes.

8. *For this Reason, because tho' the Devil carrieth Sinners blindfold to Hell, yet God takes none*

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none *hood-wink* to Heaven : Doth he ? *No.*

Is then *Catechizing* such a Childish Ordinance, that old Ignorant Persons should despise it ? *No.*

Fifth Reason. Is it not high time that antient People should take heed, that they do not lose their own, only, precious and immortal Souls ? *Yes.*

1. For is it not a *Proverb*, that aged Persons have one Foot in the Grave ? *Yes.*

2. If one be *in*, is the other *far off* ? *No.* Must not the other be within a step ? *Yes.*

3. If both *Feet* of one that dies Ignorant of God and Christ were once in the Grave, would not the Soul certainly be in Hell ? *Yes.*

4. Doth one that is Ignorant, and *refuseth* to get Knowledge, prize or despise his own Soul ? Read *Prov.* 15. 32. and tell me which : Despise it ? *Yes.*

5. Do Ignorant People know what they should, concerning their Souls, tho' they are the *Principal Part* of themselves ? *No.* Do they know

1. The *worth* of their Souls ? *No.*

2. The *wants* of their Souls ? *No.*

3. The *danger* of their Souls ? *No.*

4. The *only Saviour* of their Souls ? *No.*

5. The *Sins* that do defile their Souls ? *No.*

6. The *Graces* that would adorn their Souls ? *No.*

7. The *guilt* of Sin that lyes upon the Soul ? *No.*

8. The *chiefest* good that only satisfies the Soul ? *No.*

6. Is not the *Ignorance* of these things like to prove the Loss of their Souls ? *Yes.*

7. If the Soul be lost at Death, can it be re-deemed

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Deemed or recovered to all Eternity? No.

I have asked you many Questions, and you have answered well, do you take your Bible, and ask these Persons two Questions, and let them answer you if they can, Mat. 16. 26.

1. What is a Man profited, if he gain the whole World, and lose his own Soul?

2. What shall a Man give in Exchange for his Soul?

You have posed all that neglecting Knowledge despise their own Souls. Let us pass on.

Sixth Reason. Should not such as are greedy of gain, be most desirous of that which is the best, the greatest, the most durable gain? Yes.

Then read, and tell them what is the principal gain, which above all gettings they should be sure to get, Prov. 4. 5, 6, 7. What is it? to get Wisdom and Understanding? Yes.

See also Prov. 16. 16. What is it? to get Wisdom and Understanding, better than to get Silver and Gold? Yes.

How much better? so much, that there is no comparison to be made between them: Is there? No.

Will you hear what these grown people, past Children, do plead for getting of worldly gain into their Purses, when they are perswaded and advised, to get the Knowledge of the first Principles of Religion into their Heads? Yes.

First Excuse. They have nothing but what they work and labour very hard for, getting their Living by their fingers ends, and they have no time to get these Doctrines into their Heads. Do not you any thus excuse themselves? Yes.

Second

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Second Excuse. They have many Children to provide for, poor little ones, God help them, that cannot shift for themselves, and they have (I know not how) got so much knowledge in the Scripture, and to abuse it, as to say, he is worse than an Infidel that doth not provide for them of his own House. Do you mind what care they take, that they may not be supposed to be Infidels? Yes.

Third Excuse. They must be careful to lay by something to maintain them when they are sick, that they may not come to the Parish when they are old, and past their Labour; and to leave something behind them, to buy a Shroud and a Coffin, and to bury them when they are dead; and therefore the Rich do well to learn these things, but for their parts they have no time, else, God knows their Hearts, they would willingly do it.

Do you Observe the fore-cast of these People for their Bodies, both while living and when dead? Yes.

Fourth Excuse. The Times are hard, and Trading is dead, and therefore they must follow their Calling early and late, and all to get a Penny, when then should they have Time to get such Knowledge? Is not this their Practice, as well as their Plea? Yes.

Fifth Excuse. They are not Book-learned, and their Memories are weak, and they have not the Gifts that other Men have, and God will require no more than he gives; God help us, if none but Scholars shall get to Heaven.

Do you hear how they plead without Book? Yes.

Sixth Excuse. The Elder, Rich and Ignorant say,

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say, they have a multitude of Business, much to buy in, and much to sell out, to pay and to receive; Books to keep, great Accounts to cast up; and many Relations, one while to visit, another while to entertain; much coming and going, and they must be civil to all, all which takes up their time, that they have no leisure to mind such little things, as are fit for Children that are not capable of their great and manly Concerns.

Do you mind this rich Ignoramus's his Plea? Yes.

You have heard what the 'older, poor Ignorant, and what the richer Ignorant do alledge against the Learning of this Excellent, Necessary Knowledge of Catechetical Principles.

Next shall you and I consult together, if we may be able to confute such Reasonings, that these noble Catechetical Doctrines might not be trodden under foot, and these Pearls be cast away, like so much rubbish, by those that do not understand them, and shew the vanity of these, with them such potent Pleas? What say you? Shall we? Yes.

First then, Did you Observe, that most of these Excuses of the Ignorant, poor and rich, did issue in this, That they want time to learn these Principles which they do not know? Yes.

What was the Summ, in short?

1. The Poorer working-man had so little of the World, that he could spare no time? Yes.

2. The Richer trading Man hath so many Concerns in the World, he cannot find one hour in a year to read in such a Child's Book? Yes.

What think you, betwixt them all that is not

H

the

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the Devil like to have a great Booty of Ignorant Souls? *Yes.*

But let us be more particular and close to this lame Excuse,

1. Do not many *working* and *trading* Men idle away and mispend much time in *Company-keeping, Gaming,* and being unnecessarily in *Publick Houses of Resort,* 'till late in the Night, and this from *Week to Week?* *Yes.*

2. And many *Women* spend and waste much time in the *Glass,* adorning the *outside* of their *Heads,* which would be better spent in getting this Knowledge into the *inside* thereof. Is it not so think you? *Yes.*

And many an Hour and Day in *unnecessary Visits,* and *impertinent* and *unprofitable Talking?* *Yes.*

3. Besides, have not the *working* and the *trading* Men one whole day in seven, and so the seventh part of their Lives, in which neither of them should be employed in the matters of the World, but be taken up in their Soul Concerns? And is not this a great deal of time they have to get this Necessary Knowledge? *Yes.*

4. But that we may stop their *Mouths,* and shame them out of this idle Excuse, and prove it to their *Faces,* that it is a Notorious Falshood and Lye, let us reckon the *Questions* in your *Catechism,* and the *Number* of the *Lords-days* (besides other time) they have had to learn this short Catechism. Do you think this will be a way for their full Conviction? *Yes.*

1. In your Catechism you will find one hundred and seven *Questions,* and short Answers to them.

them. Do not you so reckon them? *Yes.*

2. In one year you number fifty and two Lords-days? *Yes.*

3. Then if they had learned but one Question on a Lords-day, in two years, in which there is one hundred and four Lords-days, they might have learnt their Catechism thro', except three Questions, and for them they might have taken three Lords-days more. Is not this so? *Yes.*

4. If then in two years they have had one hundred and four days, in which God hath given them a strict Charge to do no manner of Worldly Work, nor yet to spend them idly, but in Holy Exercise, might they not have found time to have learned such short Answers to One Hundred and Seven Questions? *Yes.*

And that without disturbing their Brains, and notwithstanding all the pretended weakness of their Memories? *Yes.*

5. But that they may see how much time they have had to learn these Principles, let us make these Suppositions:

1. Suppose they had not begun to learn till they were eight years of Age; (but stay, might they not have learned this little Book all over sooner than so? *Yes.* Yet suppose it.)

2. Suppose they are now thirty years old, then they have had so many Lords-days as are in twenty and two years to learn them: Have they not? *Yes.*

Then let us multiply twenty two by fifty two, and will not this make up One thousand, one hundred, forty and four Lords-days, in which they might have learned short Answers to one hundred

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dred and seven Questions, and do not you think in all reason, that was time enough? Yes.

4. Again, when they had lived *thirty years*, and neglected to learn, hath not God to *some such* added *thirty years* more to their Life, which brings them to *sixty years* of Age? *Yes.*

5. Then let us add to our former Number of Lords-days so many more, and doth not that make *two thousand, two hundred, eighty and eight* Lords-days? *Yes.*

Might not these People be thought at *sixty* years to begin to *dote*, if they say (after this Computation of Lords-days) they have not had time out of this Book to get the Knowledge it would have helpt them to? *Yes.*

Or, if they do not *dote*, and say they have not had time to learn, (after such clear and full Conviction) do not they deserve to be *hissed* at for their brazen Face? *Yes.*

6. Once more, *Besides* so many Lords-days, might they not have redeemed *multitudes* of *Hours* (which they have idled away and lost) on the *Week-days* in so many years? What think you, might they not? *Yes.*

Or, might they not have *spared* some Hours out of their immoderate *Sleep*, lazing and taking their Ease in their Beds, to have got *that* Knowledge, that might have prevented their Torments in Hell, where they shall have *no Rest* or *Ease* to all Eternity? *Yes.*

Or, might they not (when Servants) have made some shift, to have learnt *so small a Book* at their very Work? *Yes.*

(Bear with my plainness, and hear me with
serious)

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seriousness, for it is a *shameful* matter that is before us, and bitterly to be *lamented*, to see and consider what some *Servants* will do to get that into their *Minds*, which *suits* with their *corrupt Hearts*, which they will not do to get that into their *Heads*, which might tend unto the saving of their *Souls*.)

I have heard that some *Maid-Servants* will have a *Ballad* on their *Knee*, when they are *sewing*, and learn it as they *sew*? Have not they (I will not say a *good Will*, but) a *great Will* to learn that *Ballad*? *Yes*.

Or when they do *Iron Cloaths* (pardon my plainness, for I do it for *Soul's sake*) will lay a *Merry Song* before them, and learn it at their *Work*: And the like course too many *Men-Servants* and *Apprentices* do take, to learn what is *frothy*, and *foolish*, and *vain*.

Could they not, might they not lay their *Catechism* before them, to learn instead of a *Merry Song*, if they would? *Yes*.

5. Having clearly manifested what *abundance* of *time* they have to learn, do you think *God* will admit of this *Excuse*, when they shall be arraigned at his *Bar*, to be condemn'd for their *Ignorance*, to plead they had no *time* to get this *Knowledge*? Will he? *No*.

6. Doth it not plainly appear to *Man*, without breach of *Charity* to judge, that *these* People do not know these *Principles* of *Christian Doctrine*, is more for want of *Hearts* to learn, than for want of *time*? *Yes*.

7. Must not both the *Working Handicrafts-man*,
and

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and the *Trading Shop-keeper* find a time to be sick, and a time to die? *Yes.*

8. If their *Conscience* be then awaked, will it not upon such a review of so much time as we have shewed they have, wring from them a Confession, *We might have found time to have learned Knowledge, how to prepare for Sickness, Death, Judgment and Heaven,* but we did not, now *Woe* to us that we did not? *Yes.*

9. Is it a common question put by these Persons (that complain they cannot learn for want of time) *What shall we do to pass away the time?* *Yes.*

10. Have they not an *Answer* ready at hand to this Question, let us go and drink, play at such a Game, or the like? *Yes.*

Had they not better say, let us take such a Book, and from thence learn such Knowledge as is necessary to the saving of our Souls? *Yes.*

So much about their want of Time.

Second Excuse removed. Did they not say, they must labour for their Living, and get Bread before they eat it? *Yes.*

Doth it not more concern them to labour much more hard to get the Knowledge of Christ, and how they might live with God in Heaven? *Yes.*

Doth not the Saviour of Souls tell and teach them so to do? Read out to them *Joh. 6. 27.* Did he not? *Yes.*

Third Excuse removed. Did they not plead, they had Children to provide for? *Yes.* Then tell me,

1. As their Children have Bodies they provide for, so have they not Souls, they are to teach and instruct? *Yes.*

2. For

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2. For if their Bodies must starve without Food, must not their Souls be damned without the knowledge of Christ? *Yes.*

3. If Parents be commanded to provide for their own Children, are they not charged also by the Lord to bring them up in the Nurture and Admonition of the Lord? *Eph. 6. 4. Yes.*

4. Should not Parents then labour for Knowledge, that they may teach their Children, as well as work to feed them? *Yes.*

Fourth Excuse removed. Did they not plead, they must improve their Time, to get something to keep them when old and past their Labour, and to Bury them when Dead? *Yes.* Then what say you,

1. Should they not also fore-think how to live happily in another World, to all Eternity, than without Riches in this World for a little time? *Yes.*

2. And this while they live; for in the Grave, will they not be past all such Labour? *Yes. Eccles. 9, 10.*

3. Is it so much matter, where or how their Bodies be buried, as whether their Souls be lodged in Heaven or Hell after Death? *No.*

Fifth Excuse removed. Did they not say, The Times are hard, and Trading dead, they could not attend to learn? *Yes.* Tell me,

1. If the Times be hard, are not their Hearts harder than the Times, when they will not yield to such plain Commands of God, to get necessary knowledge? *Yes.*

2. And that when the fears of Hell, and hopes of Heaven, will not awaken them to their Duty? *Is it not so? Yes.*

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3. If Trading be dead, are not their Consciences dead also, or fast asleep, when it doth not urge them to use means to escape the Damnation of Hell, and to obtain everlasting Happiness, nor accuse and condemn them for the neglect of their own Immortal Souls, and Duty to the great God? *Yes.*

4. Can it be imagined with any colour of reason, that God set such a Creature as Man, capable of knowing his Maker and Redeemer, for no other higher end, than to buy and sell, and trade, to get the things of this World? *No.*

5. Then as they use their reason to work, and buy, and sell, let Trading be quick or dead, should they not much more use their understanding to get the necessary and excellent knowledge of God and Christ? *Yes.*

Sixth Excuse removed. Did they not say, they did not learn because they could not learn? *Yes.* Why?

1. Because they were not Book-learned, they cannot read? *Yes.* Tell me,

1. Is not this great negligence in Parents, that they do not take care at least that their Children learn to read? *Yes.*

2. Will not you yield, that such as cannot read, have a great hinderance of getting this knowledge, more than they that can read? *Yes.*

3. May not some of these yet learn to read if they will? *Yes.*

4. If they cannot read, will their Parents, or their own Neglect, or both, that they cannot, being a sin, be an Excuse for sin (as Ignorance is) at the Bar of God? *No.*

5. May

5. May they not get some other to read to them a Question at a time over and over, 'till they can say the Answer, and then much think upon it, as they work, or go on Errands? *Yes.*

6. And by the same way get a second, and so on, 'till they learn all, if they were resolved to learn? *Yes.*

7. For if those that cannot read, can learn a Ballad, or a merry Song, by hearing it often said, may they not also so learn their Catechism if they will? *Yes.*

8. If by any means they can, and yet by no means will be perswaded to learn, is not their Excuse they say they cannot, plainly turned into this Aggravation, that they will not learn? *Yes.*

Secondly, Did they not excuse themselves from learning, because of the weakness of their Memories? *Yes.* What think you?

1. For this very reason should they not have a Catechism more often in their hands, that the frequent seeing with their Eyes, may help the weakness of their Memories? *Yes.*

2. If they have a strong Memory for Wordly things, do you not think it is more the wickedness than the weakness of their Memories, if they cannot learn and remember Spiritual things? *Yes.*

3. If they can go to Market, and remember ten or twenty several things they have to buy, and when they come home, by the strength of Memory give an account what every particular parcel cost, is these Peoples Memory so weak, as when they are put to learn the Catechism, they would have others to believe it to be? *No.*

4. If

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4. If when they hear a pleasant Story, or much News, or see a Shew, and can and do tell you much of what they have heard and seen, is their Memory so weak? *No.*

5. If they can learn (as I have instanced) a Ballad, or a merry Song, if their Hearts were as much delighted, and their Minds as much pleased with the Doctrines in their Catechism, could not they remember the better as well as the worse? *Yes.*

6. Do not you think they would try their Memories, if there were a Law they should die if they did not learn it? *Yes.*

7. And should they not much more try them, since if they remain ignorant of things necessary to *Salvation*, they must be eternally damned, and damning is worse than dying: Should they not? *Yes.*

Third Reason they give why they cannot learn these Principles, is, because they have not those Gifts as others have, and God will require no more than he gives, say they? But what say you?

1. Do not you think that those that can use their Reason, and nimbly turn their Tongues, in talking smartly of the Things of the World, and sharp in buying and selling, have natural Parts enough to learn their Catechism, if they would? Have they not? *Yes.*

2. Then if they have Natural Parts, as others have, and the same helps and means to get this necessary knowledge, may they not get it as others do, if they were as willing as others are? *Yes.*

3. If they do not, had it not been more true and proper for them to have said, they did not learn

learn, because they have not such Hearts as others have that do? *Yes.*

4. Do you not think, that some of these would shew their Natural Parts and Gifts, in sharp retorting upon you, should you tell them they were meer Naturals and Fools, and could not understand common sense and reason? *Yes.*

5. If so, do they not confute themselves, that it is not for want of Natural Parts, but because they are so full of Natural Corruption, that they do not learn Spiritual Knowledge? *Yes.*

6. Then if God hath given them Natural Capacity, and means to get more Knowledge, and they do not, will not God require more than they have gotten? *Yes.*

7. The full Traders, or Rich Ignorant Man's Excuse; Was it not the Multitude of his Worldly Concerns? *Yes.* Say then,

1. Is any thing so necessary of this World, that it should stand in Competition with the Glory of God, and the Salvation of their own Souls? *No.*

2. Can they carry any thing of this World with them into another World, out of Time into Eternity, *Eccles. 5. 15. 1 Tim. 6, 7. No.*

3. Do they know how soon Death may arrest them, and hale them from their Shops, and Beds, and Worldly Enjoyments? *No.*

4. Tho they are Rich, yet would they not be found Fools in minding the World, and live and die without Knowledge and Grace? *Luke 12. 17, 18, 19, 20, 21. Yes.*

5. Will God take Worldly Business for an Excuse of Ignorance, and slighting the means of Knowledge?

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Knowledge and Salvation? *Luke 14. 16, to 25.*
No.

Seventh Reason. Should not all Christians know how to manage their holy Spiritual Warfare? *Eph. 6. 11, 12, 13. Yes.* Then tell me.

1. Can a Man that is *blind*, and hath no skill at his Weapons, Duel with a skilful Fencer? *No.*

2. Is not an *Ignorant Man* Spiritually blind, and Satan a *subtil Adversary*? *Yes.*

3. If Satan was too hard for *knowing Adam and Eve*, will he not much more for an *Ignorant and foolish Sinner*? *Yes.*

4. If Satan *finally overcome*, will he not carry the conquer'd Soul in triumph to eternal Torments? *Yes.*

5. Are not *all* then, *Rich and Poor, Married and Unmarried*, and the most *antient*, concerned to know how to resist and repel his Temptations? *Yes.*

6. And is not *Scripture-Knowledge*, and of the first Principles contained therein, one piece of their Spiritual Armour? *Eph. 6. 17. Yes.*

7. Is not then a *Man* (called Christian) without Knowledge, like a *Soldier* in a Battle without his *Sword*? *Yes.*

8. Can he without his Weapons *defend himself*, or *offend his Enemies*? *No.*

9. Is not such a one *taken Captive* by the Devil at his Pleasure? *2 Tim. 2. 26. Yes.*

10. Can he be *rescued and recovered* till his Eyes be opened to see his Thralldom, and know Christ the Redeemer? *No.*

Eighth Reason. Should not *all of any Age*, in
any

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any State or Condition of Life, have a reverend Esteem of every Ordinance of God, and use it, and submit to it, as they are capable, and have need of it?

Yes. Then tell me,

1. Is not Catechizing proved an Ordinance of God from Gal. 6. 6. thus out of the Greek to be read: *Let him that is Catechized in the Word, communicate to him that Catechizeth in all good things?* Yes?

2. Have not all that have not the Knowledge of these Principles (Married or Unmarried, tho' Grey-headed) need of this Ordinance of God? Yes.

3. Is it then Pride and Contempt of God's Ordinance, for Persons that need it, to think it a Childish thing, and because they be of Years, and Married, conceit it to be far below them? Yes.

4. But is it not intolerable Self-conceit, that People that are most ignorant, should set up their Folly against the Will of an infinitely Wise God? Yes.

5. Should we not endeavour to raise an estimation of this Ordinance of God in the Minds of such, by whom it is so much despised? Yes.

6. May we not do this, if we can shew that Persons at Age, and better than they, have submitted to be Catechized? Yes.

7. May not this be called Catechizing?

(1.) When a Question is propounded concerning Fundamentals in Religion, by a Teacher to a Learner, and an Answer expected? Yes.

(2.) When an Answer is returned by the Learner to the Teacher? Yes.

(3.) For Example, if I ask you, Who is Jesus Christ?

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Christ? And you answer, *Jesus Christ is the Son of the Living God.* Yes.

(4.) Then see if the Disciples were not Catechized by Jesus Christ, *Matt. 16. 15, 16. Matt. 13, 51.* [opened before.]

8. May not *Persons grown up to Mans Estate*, being weak in Knowledge, submit to this way of teaching, as well as Christ's Disciples did? *Yes, sure, say.*

9. Were not the *Primitive Christians*, Married and Unmarried, Catechized by the Apostles? Read *Heb. 5. 12.* Now tell me,

1. Do not you read that he speaks of the *first Principles of the Oracles of God*? *Yes.*

2. That the Persons to whom he writes, had been taught these first Principles? *Yes.*

3. And that they did need to be taught them again, when by once teaching they did not learn them? *Yes.*

4. Do you think that the Apostle did write this Epistle, and these Words, to *Little Children*? *No.*

5. But to such to whom he saith, that for the time they had had, they ought to be Teachers of others? *Yes.*

6. Do you think, that the Apostle would write to little Children, of six or seven years of Age, that they had had so much time, as that they ought to be Teachers of others? *No.*

7. May not grown Persons then, Married or Unmarried, from this Text plainly see, that in the *Apostle's time*, not only Children, but People of Age, did learn the Doctrines of Catechisms? *Yes.*

8. Do

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8. Do you think, *People, strangers to the first Principles of Religion*, can give any rational account why they may not yield to this way of Teaching, as did the Disciples of Christ, and the Primitive Christians? *No.*

Or why Married Persons in *England* that need it, might not submit to this Ordinance of God, as they do still in the Reformed Protestant Churches beyond Sea. May they not, at God's appointment? Ought they not? And if they had a strong Desire after Knowledge, and a due Care of their Souls, since they need it, would they not, think you? *Yes.*

Ninth Reason. Is not the gross and amazing Ignorance in grown Persons, Married or Unmarried, yea, grey-headed, an undeniable Reason, that they should forthwith, without Delay, make haste, with all possible speed, to learn a Catechism, as the shortest way to cure their Ignorance? *Yes.*

If a short Catechism (abusively so called) were framed, according to the Answers these People have made to Ministers Questions, proposed to them about the Principles of Religion, would it not clearly discover what need they have of Catechizing, properly so called? *Yes.*

Shall I (to shew the astonishing thick Darkness upon the Minds of Men and Women) draw up a few Questions, and give you *their Answers* to them, which they have made to me, and what I have heard have been given to others? And will you give me your Thoughts of them as we go along, whether they favour of the least Knowledge, or discover Deplorable Ignorance?

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rance? *Yes.* Mind then : When it hath been asked,

1. *What is God?* They have Answered, God is a grave Old Man, sitting in the Heavens: What's this, say you? *Blasphemous Ignorance.*

2. *What was Jesus Christ?* One said, Jesus Christ was a very good Young Man : But asked, Was he God? Answered, *No sure.* I asked another, (who told me he was Fourscore Years of Age) What was Christ? He stood looking on me, as if he had never heard the Name before. I asked, *Was he God? or, Was he a Man?* What do you think? plainly said to me, *Truly Sir, I cannot tell.* I asked another, *Who is Jesus Christ?* Answered, Sure he is the Holy Ghost. Another said, he was a Man when he lived upon Earth, but is not now a Man in Heaven. What's all this, say you? *Knowledge or Ignorance? Great Ignorance.*

3. *Which are the three Offices of Christ?* I asked one of about sixty years of Age, that desired to partake of the Lords-Supper, said, The three Offices of Christ are, Father, Son, and Holy Ghost. *What's this? you little One,* tell me, was it a good Answer? *No.* Was it very bad? *Yes.*

4. *What Religion are you of?* A Question to one of about seventy years, on a dying Bed, said, I am of the good old Religion, holding fast the three honest Sacraments, Father, Son, and Holy Ghost. Young Man, what say you of this Saying? *It was shameful Ignorance.*

5. *Who is your Father? God, or the Devil?* A Question put to a Drunkard; who said, *I depend*

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the Devil and all his Works; God is my Father, and when I say my Prayers, I say, *Our Father*, &c. Do you think God will own an impenitent Drunkard for an Adopted Son? No. Will the Devil claim him for his Child? Yes.

6. What is your Soul? Answer was, my Soul is my Breath. What think ye, young Men, had not *Heathens* more Knowledge of the Nature of the Soul of Man? Yes, a great deal.

7. What is Faith? A Question put to many. The common Answer given by many, is, *Faith is a believing*.

Doth not this discover great *confusedness* in the Mind of such Answerers? Yes.

8. What is believing, by which you must be saved? Say, a believing that God is *merciful*, and that *Christ died for Sinners*. Tell me, doth not the Devil believe this? Yes.

Shall the Devil be saved by this belief? No.

What Saying then is this, that faith, they have no more Faith than Devils, and yet think it is saving Faith? *Damnable Ignorance*.

9. Why do you think you shall be saved? The common Answer by very many is, one after another, *Because Christ did dye for Sinners, and I am a Sinner*. Tell me, Cannot the Devil say, *Christ dyed for Sinners*? Yes. Cannot the Devil say *he is a Sinner*? Yes. What then say you of these Peoples Answer? *It is self-deceiving Ignorance*.

10. What is the Ground of your Hope of Heaven? The Answer to me hath often been, *because I am no Drunkard, Whore, nor Thief; and never wronged Man, Woman, or Child*. How like you this? *It is very ignorant*.

1. What

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11. What is your state by Nature? *What Heart have you?* The answer hath often been, Indeed I have my Fallings, as the best of Men have; but I thank God, *I have had a good heart ever since I was born*: Do you approve of this? *No, it is great Self-ignorance.*

12. Do you Love Christ? The Answer I have received is this; Ah Sir, love Christ! Yes, and I always did: Pity he should live that doth not love Christ. What say you, is love to Christ so natural to Sinners? *No; this is Self-deceiving Ignorance.*

13. Now you are a dying, *Whither are you going?* A Question I did propose lately, to one of about seventy years of Age, upon that which proved the Persons Death-bed. The Answer was, *To Heaven, Sir, I hope.* I asked, *by whom must you a Sinner get to Heaven?* said, *by my Saviour Jesus Christ.* I enquired, *Who is Christ?* this Person did not know. *What hath Christ done or suffered to save Sinners?* could to this make no Answer. I enquired, *Was Christ God or Man?* could not tell. I asked, *What Office Christ had?* the Person was an utter Stranger to all this. I found, all that was known of Christ by this Person, was *Christ's Name*, and nothing else. Lord, my Bowels did yearn, my Soul was astonished, I stood amazed to see one so near to dying, and so confident of Heaven, and yet so ignorant of Jesus Christ. Lord, thought I, can a Sinner be saved without a Saviour, by an unknown Christ! Can a Soul go blind to Heaven what pity, Oh, what pity was it, that this Person was not Catechized before Death drew the night

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nigh, and then had not time to learn, for Death soon separated the Soul from the Body, and the Body is now in the Grave, and the Soul is gone into the other World.

14. When I ask *necessary Truths*, which a Child should know, and this when they desire the *Lords-Supper*, can scarce from some get any other Answer than this, which serves for a Reply to many (tho' plain, easie and necessary) Questions, Truly, Sir, *I have it in my Heart, but I want utterance.*

Tho' this may be true in *some Cases*, with *some Persons*, that they may have more in their Hearts, than they can utter with their Tongues, yet if these had so much in *their Hearts* or *Heads* either, as they pretend, they may utter so much, tho' in broken Language, that a *discerning Minister* may perceive weak Knowledge from too apparent Ignorance, which betrays it self in many by this Expression.

Upon the whole of these Questions and Answers, do not you see *Young Men*, that the Case so stands with many, that did let slip their Opportunity of Learning when they were young, that the *great Danger* by Ignorance their Souls are in, is *great Reason* they should be willing to learn and offer themselves to be taught the *Necessary Truths* of a Catechism, when they are Married and Old, and thank God they may have Ministers Help herein, if they would accept it, when tendered to them. Do not you think so? *Yes.* And is it not best for them to think so too, and with all readiness to embrace the means of *Necessary Knowledge*, before it be

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too late, and not be rather damned than learn a Catechism: Is it not better to learn? *Yes.*

Tenth Reason. Should not Persons that have lived long in Sin, even to Old Age, be warned, that they may fear, lest *their Sin be turned into a Judgment*? *Yes.* Then tell me,

1. Is not Ignorance of God and Christ, and necessary Doctrines, a great and hainous Sin? *Yes.*

2. For may not Persons without Understanding, be found in the Catalogue of *twenty two sorts* of great Sinners? *Rom. 1. 29, 30, 31.* Do you find these among them? *Yes.*

3. Is not the Sin of Ignorance of a long continuance in Married and *Aged* Persons, more hainous than in *Children*? *Yes.*

4. Especially in such a place as *London*, where are such helps and means of Knowledge? *Yes.*

5. Is it not therefore *more displeasing* to God, and a *greater provocation* to him? *Yes.*

6. Doth not God in his Wrath and Justice, by giving them up to Ignorance, *turn their sin into a sore and heavy Judgment*? *Yes.*

7. For when God doth give them up to Blindness and Ignorance, shall they ever be Converted or Saved? *See Mat. 13. 14, 15.*

1. Do not you read there, that they *shut their own Eyes*, that they may not see, nor understand? *Yes.*

2. Do not you find God in Judgment *closing their Eyes*, that while they say they will not know nor understand, God saith, they shall not know nor understand? *Yes.*

That we may conclude this General Head, to give

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give Ignorant Persons warning that will continue ignorant, and after all that hath been said, will not use the Help offered to them for the gaining of this necessary Knowledge, read with an audible Voice, sound it out in their Ears, and let them hear their Doom and Heavy Curse with Fear and Trembling, 1 Cor. 14. 38. *If any Man be Ignorant, let him be Ignorant.*

Have you any Reasons, why such as Learned the first Principles of Christian Religion when they were young, now grown up to riper years, yea, tho' admitted to the Lords-Supper, should be present at, and diligently attend a Publick Catechistical Exercise, especially with its adjoynd Explication and Application, as Hearers, tho' not as Answerers? *Yes.* Then let us enquire what they are:

First, Is there not such a Faculty as *Memory* in Man? *Yes.* But yet tell me,

1. Is not the *Memory* too apt to let things, especially good, learned in youth, in many years slip, and leak out? *Heb. 2. 1. Yes.*

2. Is not *remembering* an Act of the *Memory*, calling to Mind what *Once we knew, but had forgotten*? *Yes.*

3. Is not the sounding of the Doctrines in our Ears, laid up in our Memories, a profitable way to prevent their being forgotten? *Yes.*

4. Is not the hearing of what *once we knew, and have forgotten*, an useful means to bring it to our Remembrance? *Yes.*

5. Then doth it not follow, that the presence of Persons (that learned these Principles in their youth)

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youth) at Catechistical Exercises, is profitable to *prevent* their forgetting of them, or to bring them to remembrance, if they were forgotten? *Yes.*

Second Reason. Might not a Man have *habitual* Knowledge, that he doth not *actually* make use of, and that when he ought to use it? *Yes. Then,*

1. Is not that Knowledge so far *dead* and *ineffectual*? *Yes.*

2. Should not such Mens Minds be *stirred up* to remember what they know? *2 Pet. 3. 1. Yes.*

3. Is it needless to put Christians in remembrance of such Doctrines they do already know, tho' they be established in such Truths? *No.*

4. Would it not be *Negligence* in a Minister, to forbear to remember his People of the Truths they do know, and are established in? *2 Pet. 1. 12. Yes.*

5. Nay, Is it not exceeding *meet*, that a Minister as long as he lives, should stir up his knowing People, by putting them in remembrance of what they do already know? *2 Pet. 1. 13. Yes.*

6. Moreover, should not a *faithful* Minister endeavour so *often* to put them in remembrance, and *fix* what they know in their Minds, that they may remember those Truths he taught them, when he is dead and taken from them? *2 Pet. 1. 15. Yes.*

7. Do not good and *knowing* Men need to be put in remembrance, that *themselves* stir up the Gifts of God in them? *2 Tim. 1. 6. Yes.*

8. Should

8. Should not then *knowing Men* attend such means of stirring up their Knowledge? *Yes.*

And is not *Catechizing* of others, a direct means to stir up this Knowledge in them that learnt it before, and are present at such *Catechetical Exercises*? *Yes.*

Third Reason. Many that have learned them, have but weak and shallow Knowledge of them. Will you Observe, that I tell you Ministers find it so? *Yes.* For,

1. Are there not *some Words*, that tho' they have learnt to say, yet have not learned the *Meaning* of them? *Yes.*

2. And some *Doctrines* that they have but a dim discerning of? *Yes.*

3. And but little Knowledge of the *large Extent* of the Ten Commandments, and of what is *forbidden* and *required* thereby? *Yes.*

4. May we not also think, that there are many things concerning *Baptism* and the *Lords-Supper*, they ought further to be instructed in? *Yes.*

5. And many things concerning the *Hearing* of the Word preached, and how they may the better profit by it? *Yes.*

6. And that many know not much of what is contained in the *Preface*, *Petitions* and *Conclusion* of the *Lords-Prayer*? *Yes.*

Are not all these contained in the *Catechism*? *Yes.*

If then they hear these things explained in *Catechetical Exercises*, will it not be for their *Spiritual Advantage* to attend upon them? *Yes.*

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Fourth Reason. In Christ's School are there not Learners of several Forms and Degrees of Knowledge? *Yes.*

1. Are there not some that are but *Babes*? 1 Cor. 3. 1, 2. *Heb.* 5. 13. 1 *Pet.* 2. 2. *Yes.*

2. Are there not some that are as *little Children* in their Spiritual State and Stature? *Yes.*

3. And some more grown and stronger in Christ, as *young Men*? *Yes.*

4. And some also as *Fathers*, more knowing than those young Men? 1 *Joh.* 2. 12, 13, 14. *Yes.*

5. Should not these like *proficient* Scholars endeavour to increase in Knowledge, and to remove from a lower to an higher Form in Christ's School? 2 *Pet.* 3. 18. *Col.* 1. 10. *Yes.*

6. Should they then play *Truant* in Learning time, and not come? *No.*

Fifth Reason. Are not *Catechetical* Doctrines the great and necessary Truths in Christian Religion? *Yes.* Then tell me,

1. As *Necessary*, must they not be so taught, that the Child may wade thro' them? *Yes.*

2. As *great and deep*, may they not be so insisted on, that the *Elephant* may swim in them? *Yes.*

3. As *Necessary*, must they not be opened with that Care and Plainness, that they may be *Milk* for *Babes*? *Yes.*

4. As *great*, may not the same Truths by diligent Study be so handled, that they may be *Meat* for stronger Christians? *Yes.*

Is there not Reason then, that whilst the *Weaker* are *Answerers*, and be Nourished with this *Milk*,
th

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the Stronger should be *Hearers* of the *Explication*,
is Meat fitted and prepared for them? *Yes.*

Sixth Reason. If a Man should not get the Know-
ledge of *more* things than he had before, yet in re-
spect to his knowing, *may* there not be sufficient
Reason for his constant Attendance upon the Ex-
plication of what he doth already know? *Yes.*
For, tell me,

1. May he not Learn to know those things in a
better manner than he did before, which for the
Matter he did know before? *Yes.*

2. And when by the *Explication* of them he
comes to know the same things *more distinctly and*
clearly, which without *Explication* he knew *more*
darkly and confusedly, doth he not know them in a
better manner? *Yes.*

3. And is not a *clear distinct Knowledge* of the same
Truths, so much to be preferr'd before a *dim,*
confused apprehension of them, as might induce Chri-
istians desirous of Knowledge to be an *Hearer* of a
Catechetical Exercise, where he is not an *Answerer*?
Yes.

Seventh Reason. Is not *Method* a great Help to the
Mind to get Knowledge, and to the Memory to keep it
when gotten? Luk. I. 1, 3, 4. *Yes.*

1. In hearing of *several Ministers*, or of the
same, is there usually such a Method chosen, that
the Text from time to time hath a Connexion
with many foregoing Texts? *No.*

2. For do not Ministers as they please choose
their Texts, and according as they think the State
of their Congregation doth require, tho' one Ser-
mon hath no dependance upon the foregoing?
Yes.

3. Then

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3. Then may not a *private Christian* be an Hearer all his Life of such, *tho' profitable, Sermons*, and by them never get the Order, or a *Scheme* of the Body of Divinity, in his Head? *Yes.*

4. But in the *Explication of a Catechism*, is there not a Method observed, from Point to Point, and a *Connexion*, or Orderly Dependance of one upon another? *Yes.*

5. And by *this way* of Teaching, may not a constant Hearer come to have a *Scheme* of Divine Knowledge, and a View of a Body of Divinity? *Yes.*

6. And by *this Means* when he hears any Sermon preached, or reads any printed to his greater pleasure and profit, know what Head of Divinity to refer it to? *Yes.*

Eighth Reason. Should not *grown Christians* endeavour to see how Doctrines are bottomed upon the Word of God? *Yes.*

1. Are not *Scriptures* the Rule of Faith and Practice? *Yes.*

2. Are not the *Heads* of Doctrines in *Catechisms* proved by Texts of Scripture? *Yes.*

3. In the *Explication of the Catechism* are not those Texts to be Expounded, that it might appear that those Scriptures do prove such Doctrines? *Yes.*

4. Are not *private Christians* hereby preserved from Errors and false Doctrines? *Yes.*

5. And be able to make out, that *such Doctrines* are clearly founded upon *such Texts*, and so be furnished to Contend for the Faith delivered to them against Seducers? *Yes.*

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Is it not worth while, to attend such Exercises as will help them in all this? *Yes.*

Ninth Reason. Are not *Parents and Masters* bound to instruct their Children and Servants? *Yes.*

1. Then are they not bound to use all Means and Helps, to get more and more Knowledge themselves, of those things they are bound to teach such as are under their Care and Charge? *Yes.*

2. Hereby will they not be more able to teach them better? *Yes.*

3. Will not such *Explication* of *Catechetical* Doctrines, together with the *Exposition* of the Scriptures to prove them, help them in their Family-Instructions? *Yes.*

Tenth Reason. Should not a Christian have both *Light and Warmth*? *Yes.*

1. Is not *Affection* without governing Knowledge often rash and imprudent Zeal? *Yes.*

2. Is not *Knowledge* without *Affection*, *Light* without *Heat*? *Yes.*

3. Is not a *Mixture* of both an excellent Temper of a Christian? *Yes.*

4. Will not a larger *Explication* of *Catechetical* Doctrines add Strength to their Knowledge? *Yes.*

5. And a close, tho' short Application of them, add Warmth to their Affections? *Yes.*

6. And by both will they not become Choice Christians? *Yes.*

I will End all with this unfeigned Prayer :

Good

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Good Lord, speak thou thy self to the Hearts
and Consciences of thy Ministers, and effectually
perswade them to set Studiously upon this
Work! and of all sorts of People, diligently
and constantly to attend upon their Catecheti-
cal Labours!

Observa-

Observations

ON THE

First PRINCIPLES

OF

Christian Doctrine.

The first Question only set down as it and the rest were managed in the Congregation, to answer the Request of some that did desire it.

Question I.

L. M.

W

What is the Chief End of Man?

Answer. Man's Chief End is to glorifie God, and enjoy him for ever.

Q. In the very Beginning do you Observe an End to be aimed at? *Yes.*

Q. Whose

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Q. Whose End is it? *Mans.*

Q. What Man's do you mean? *Every Mans.*

Q. What kind or sort of End is it? *His Chief End.*

Q. Is the principal to glorifie God? *Yes.*

Q. And the less principal to enjoy him for ever? *Yes.*

Q. Are these two joyned together with *And*? *Yes.*

Q. What do you mean by the End of Man?

A. The End of Man is that which God chiefly intended in Creating of him, and at which Man should principally aim, in all his Thoughts, Words and Actions.

Q. C. D. What is it for Man to glorifie God?

A. For Man to glorifie God is highly to esteem, and to declare or make known the surpassing Worth, Excellency and Praise of God.

Q. What is it to enjoy God?

A. To enjoy God, is to delight ones self in the gracious Presence of God, and to have sweet Communion with him.

Q. S. D. What is the first Proposition?

A. Man's chief End is to glorifie God, 1 Cor. 10. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God: Rom. 11. 36.*

Q. What is the second Proposition?

A. Man's Chief End is, in, or next to the glorifying of God, to enjoy him for ever, *Psal. 73. 25, to the end. Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee. 26. God is the strength of my Heart, and my Portion for ever: Joh. 17. 21, 22, 23.*

Q. A. B. In the Answer to the first Question

of all these first Principles, is there mention made of God? *Yes.*

Q. Doth the Light of Nature in Man, and the Works of God, declare there is a God? Read with a loud Voice, *Rom. 1. 19, 20.* Is it so? *Yes.*

Q. Is not this to be believed, as the first thing to Serious Religion? See and Read *Heb. 11. 6.* Do you find it so? *Yes.* Then let me leave this Observation with you, after to be repeated by you:

Observ. 1. Amongst all the first Principles of Religion, this is the first of all, That there is a God. *Rom. 1. 19, 20. Acts 17. 28. Rom. 2. 14, 15. Dan. 4. 34, 35.*

Q. C. D. Amongst the Visible Works of God, whose End is it said to be, to glorifie God? *Ans. Mans end.*

Q. Do not those Works of God, that are without Life, Sense and Reason, as they are Objects giving to Man matter and occasion of speaking of God's Power, Wisdom, &c. glorifie God? Read *Psal. 19. 1. & 8. 3, 4.* Do they? *Yes.*

Q. But can any among all the Visible Works of God, besides Man, design, intend, or aim at the glorifying of God as their End? *No.* Then let me leave this Observation with you:

Observ. 2. This is an Excellency of Man above all the visible Works of God, that he is capable of designing the glorifying of God, and of rationally intending it as his End: *Psal. 8. throughout: Especially v. 1, 5, 9. Psal. 22. 23. & 86. 9, 12. Psal. 145. 4, 5, 6, 7, 11.*

Q. E. F.

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Q. E. F. Doth the Enjoyment of God consist in the Creatures knowing, loving of God, desiring after him, delighting in him, and having sweet Communion with him? *1 Joh. 1. 3.*
Yes.

Q. Can any visible Creature, except Man, know, love, desire, delight in God, or have Communion with him? *No.* Then let me leave this Observation with you.

Observ. 3. It was the Goodness of God to Man, more than to any of his visible Works, that he made Man capable of enjoying himself, and designing it as his End. *Gen. 1. 26, 27.*

Q. G. H. Doth not the Happiness of Man consist in his enjoying of God? See *Psal. 4. 6, 7. Psal. 73. 25, 26. Mat. 5. 8.* Do you think so? *Yes.*

Q. Since this Enjoying of God is Man's End, may he not aim at his own Happiness in that Enjoyment. See *Heb. 11. 26.* Who was he that look'd v. 24. *Moses.* If *Moses* did, might we? *Yes.* Read again *Heb. 12. 2.* If *Christ* did, might not we safely imitate *Christ*? *Yes.* Then do you remember this Observation.

Observ. 4. It is lawful, yea, our Duty, in our Religious Services, to aim at our own Happiness in the enjoying of God, and that as our End. *Heb. 11. 26. Heb. 12. 2.*

Q. J. K. Is not the Question propounded about Man's chief End? *Yes.*

Q. Is that the chief End of Man which is the principal, the last, the highest, beyond which you can go no further? *Yes.*

Q. For Example: May not you come to a Religious

Religious Assembly, for this End, to hear what God by his Minister saith to you? See *Acts* 10. 33. May you? *Yes*. Is hearing the end of hearing? *No*.

Q. Should you hear, that you may get the Knowledge of God, and of Christ, and of his Will? See *Prov.* 4. 1, to 8. Should you? *Yes*. But is Knowledge the end of Knowledge? *No*. Might you know only for this end, that you may know you know? *No*. Or that you may be known to know? *No*.

Q. What then? Should you aim at Knowledge of God and Christ, that you may love and obey according to what you know? See *Joh.* 13. 17. *Yes*. See again *Jam.* 1. 22, to 26. Now you have read it, do not you say, that you must hear and know, that you may do and obey? *Yes*.

Q. Is knowing, doing or obeying, your last end? *No*. May you stop there? *No*.

Q. Should you love and obey, that you may have Communion with God on Earth, and enjoy him in his Ordinances? See *Psal.* 63. 1, 2. *Yes*.

Is this your last End? May you stop here? *No*.

Q. Should you endeavour after Communion with God on Earth, that you may enjoy him in Heaven? See *Psal.* 73. 23, 24. *Yes*.

May you stop here, designing no farther end? *No*.

Q. Should you then desire the Enjoyment of God in Heaven, that there you may for ever praise, and bless, and glorifie him? See *Rev.* 7. 9, 10,

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11, 12. Is it so? *Yes.* Is there any end beyond this that you can aim at? *No.* Then I commit this Observation to you, anon to be repeated:

Observ. 5. Man's glorifying of God is his chief, last, and highest End, beyond which he can go no further, *Josh.* 7. 19. *1 Chron.* 16. 28. *Psal.* 29. 1, 2. & 96. 7, 8. *Psal.* 115. 1. *Rev.* 4. 8, to the end.

Q. L. M. What is the next thing to the glorifying of God, that is set down in your Catechism, as your chief End? *Ans.* The enjoying of God for ever.

Q. Can you enjoy God for ever, if your Soul be lost for ever? *No.*

Q. If your Soul be saved for ever, shall you enjoy God for ever? *Yes.* Is then the saving of your Soul, and the enjoying of God for ever, the same thing expressed in different Words? *Yes.*

Q. Can there be any thing in this World, nearer or dearer to you than your own Soul? See *1 Sam.* 18. 1. Did *Jonathan* love *David* as his own Soul, or above it? *Ans.* As, but not above it.

Q. Is not your Soul immortal and cannot dye, when your Body is mortal and must dye? See *Mat.* 10. 28. Is it? *Yes.*

Q. If your Soul be damned when you dye, can your Body be saved when it shall live again at the Resurrection? See *Joh.* 5. 28, 29. What say you now you have read Christ's Words? Can it? *No.*

Q. Can you tell how many Years, Months, Days,

Days, Hours, Minutes, you may have to secure the Salvation of your Soul in the Eternal Enjoyment of God? Read *Luk.* 12. 19, 20. Again *Prov.* 27. 1. Again *Jam.* 4. 13, 14. Can you? No.

Q. If you lose your Soul, is not all lost? *Yes.* What, God lost, and Christ lost, and all the Happiness of Heaven lost, and all hope for ever lost? See *Mat.* 25. 41. *2 Thes.* 1. 9. *Job* 8, 13, 14. *Job* 11. 20. Is it not so? *Yes.*

Q. When your Soul shall be finally lost in the missing of the enjoying of God, can there be a greater Loss, or can that Loss ever be repaired? Read *Mat.* 16. 26. What think you now? *No.* Is it more than the Loss of the whole World? *Yes.* Then I wish that God would imprint, not only upon your Memory, but your Heart, this Observation:

Observ. 6. That the greatest Aim of Men, next to the glorifying of God as their End, should be the saving of their own Souls, in the enjoying of God for ever; *Act.* 16. 30. & 2. 37. *Luk.* 13. 24. *Phil.* 2. 12.

Q. N. O. Of these two things set down as Man's chief End, which is set down first as the most principal? *Ans.* To glorifie God.

Q. Which is set down in the second place as the less principal? *Ans.* To enjoy God for ever.

Q. Is not God's Glory a greater thing than Man's Salvation? *Yes.* For will he not give Grace and Glory to many Men. See *Psal.* 84. 11. *Yes.* But will he give his own Glory to any Creature, Angels or Men? See *Isa.* 48. 11. Will he? *No.*

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Q. Then if one be greater than the other, can they be both equal? *No.*

Q. May you make your own Salvation in the enjoying God, your highest and greatest End, and the Glory of God a means to your Salvation as the end? *No.*

Q. Would not this be to make your self your last end, and God a means? *Yes.* Would not that be to put a Creature in the place of God, and God in the place of the Creature? *Yes.* And dare you do so in designing your end? *No.* Then do you lay up this Observation, by and by to be brought forth:

Observ. 7. Man's chief End is twofold, but not equally chief, but God's Glory is the last and highest, and our Salvation in the enjoying of him subordinate thereunto, 1 Pet. 2. 9. Eph. 1. 4, 5, 6.

Q. P. Q. Is Man's chief end said to be to Glorifie God, OR enjoy him? *No.* How then To glorifie AND enjoy him? *Yes.*

Q. Can a Man sincerely seek God's Glory without serious endeavours after his own Salvation in the enjoying of God? *No.* Can a Man seriously endeavour after his own Salvation, and not glorifie God? *No.* Doth a Man that doth one, do both? *Yes.*

Q. Doth not a Man by reigning Sin dishonour God? *Yes.* And doth he not, continuing therein, damn his own Soul? *Yes.* In this also doth not he that doth one, do both? *Yes.*

Q. Can these two, which are our end, be separated in our Practice? *No.* Then do you remember

remember this Observation, and practice it :

Observ. 8. The seeking the glorifying of God, and the saving of our own Souls in the enjoying of him, are so inseparable, [that in practice we cannot sincerely do the one without the other, *Joh. 15. 8. Psal. 50. 23. Mat. 5. 16.*

Q. R. S. Doth not a chief End suppose some End that is lower? *Yes.* For can any one be said to be the chief, where there is no inferior? *No.*

Q. When it is Man's chief end to glorifie God, is it lawful for a Man to have any other end lower than this? See and tell me, *1 Thes. 4. 11, 12. Act. 27. 34.* May he? *Yes.*

Q. But may those be his chief end? *No.* Must they be in order to his chief end? See *1 Cor. 10. 30. Yes.* Then do you keep in Memory this Observation :

Observ. 9. A Man may have lower ends than the Glory of God, and the enjoying of him, provided they be not his chief end, but subordinate to it, *1 Thes. 4. 11, 12. Act. 27. 34.*

Q. T. V. Is not the enjoying of God, and the losing of him, quite contrary? *Yes.*

Q. Are not all those that finally lose God, eternally damned? See *Mat. 25. 41.* Are they not? *Yes.*

Q. Can any Man, whilest he is a Man, be willing to be miserable in Extremity to all Eternity? See what Men say, desire and wish, *Psal. 6. 6.* What is it? *Good.*

Q. Doth God require that any Man should be willing to be damned, that he might be glorified? *No.* Are God's Terms so hard? *No.*

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Do not those that are damned hate God, and blaspheme him? *Rev.* 16. 9. Doth that glorifie God? *No.*

Q. Tho' a gracious Man may be willing to lose his Life to glorifie God, yet can he be willing for ever to lose God? *No.*

Q. Is not this for a Man to make himself no Man, to prove himself a New Man? *Yes.*

Q. Are these two so joyned together, to be our end to glorifie God and enjoy him, that they are never to be separated? *Yes.* Then do you mind this Observation:

Observ. 10. It is contrary to truth, and to what is asserted in this Answer, concerning Man's joint-end, that any should try the Truth of their Grace by being willing to be damned, that God may be glorified: Scripture speaketh otherwise, *Luk.* 12. 4, 5. *2 Cor.* 13. 5. *Mar.* 16. 15, 16. *Act.* 16. 30, 31. *1 Joh.* 3. 14.

Q. *W. 1.* Is not God perfectly glorious in himself? *Exod.* 15. 11. *Yes.*

Q. Can Man profit God, or add any thing to him? *Job* 22. 2, 3. *Job* 35. 6, 7, 8. *Psal.* 16. 2. Can he? *No.*

Q. Doth God glorifie Man, when he makes him glorious and happy, that before was vile and miserable? *Rom.* 8. 30. *Yes.*

Q. Doth Man glorifie God, when he declares and acknowledgeth God to be what he is, and liveth accordingly? *Psal.* 50. 23. *Mat.* 5. 16. *Yes.* Then do you take this Observation,

Observ. 11. Man's glorifying of God is not by adding any new Degree to his essential Glory, but by highest Estimation of him, strongest Affections

fections to him, and walking holily before him.
Cor. 6. 20. *1 Pet.* 2. 9. *Psal.* 50. 23. *Joh.* 15. 8.
Phil. 1. 11. *Psal.* 34. 3. *Rev.* 14. 7. *Mat.* 5. 16.

Q. B. A. Is not our glorifying of God here
 set down as our last end, before our enjoying
 of God, as a means to that last and highest end?
Yes.

Q. But is not our glorifying of God set down
 here first, in order to our enjoying him hereafter
 for ever? *Yes.*

Q. Shall those that finally dishonour God up-
 on Earth, eternally enjoy him in Heaven? See
Sam. 2. 30. Will God honour them that ho-
 nour him? *Yes.* Do those that despise God
 honour him? *No.* Shall those that despise God
 be lightly esteemed? *Yes.* Shall those that be
 lightly esteemed by God, for ever enjoy God? *No.*
 Shall then those that dishonour God while they
 live, enjoy God when they dye? *No.*

Q. Tho' a Man be a pretender to Religion,
 yet is it not a Character that he is graceless, if
 in the constant course of his Life he dishonours
 God? See *Rom.* 2. 23. *Joh.* 8. 49. *Yes.*

Q. Shall a Man then that doth not first glo-
 rify God in this World, enjoy him for ever
 in the World to come? *No.* Then do not
 you forget this Observation:

Observ. 12. Tho' the enjoyment of God be
 a means to the glorifying of God in Heaven,
 yet it is the stated Order, that Man must first
 glorify God on Earth (if he be adult) or not
 enjoy him for ever in Heaven. *Joh.* 17. 4, 5.
Psal. 50. 23. *Phil.* 1. 20, 21.

Q. D. C. To enjoy any thing, [strictly ta-
 ken]

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ken] is it not to acquiesce, or rest in that thing, as the Chief Good, with Complacency and Delight? *Yes.*

Q. To use any thing, is it not to make it a means to something else that we would enjoy? *Yes.*

Q. Should you use all things that God hath appointed, as means for your enjoying of God? *Yes.*

Q. May you use God as a means, to any thing you would enjoy? *No.* For to use God to enjoy other things, when you should use other things to enjoy God, is not this to set God in the room of the Creature, and the Creature in the room of God? *Yes.* Do not Hypocrites do so, when they subject Religious Services to Carnal Ends, as *Jehu's* Zeal pretended for God, when his end was to enjoy a Kingdom, still going on in his sins against God? *2 King. 10. 16, 29, 31. Yes.* Then do you lay up this Observation, much to be heeded by all:

Observ. 13. It should be no Man's end to use God for any end, but it should be every Man's end to use all things, that he might enjoy God the last end: Or, God is not to be used but enjoyed: *Psal. 27. 4. & 63. 1, 2. & 73. 25, 26. 1 Cor. 7. 31.*

Q. F. E. How long shall those that glorify God enjoy him? *For ever.* Why, shall any live here for ever? *Psal. 89. 48. Heb. 9. 27.* Shall they? *No.* Do Mens Souls dye when their Bodies dye? *Eccles. 12. 7.* Do they? *No.* Then when they leave this World, is there another state and place where they shall live for ever?

ever? *Luk.* 16. 22. *2 Cor.* 5. 8. Is there? *Yes.*
Else could they enjoy God for ever? *No.*

Then do you remember this Observation :

Observ. 14. Holy Mens enjoying God for ever,
could not be, if there were not an Eternal State,
where they shall live for ever, *2 Cor.* 4. 18. &
5. 1. *Psal.* 48. 14. *1 Thes.* 4. 17.

Q. H. 7. Is the Glorifying and Enjoying of
God Man's last End? *Yes.* Must you mind these
last of all? *No.* May you mind your Pleasures
and Profits before these? *No.* Is not the end
last obtained? *Yes.* And is not that which is
last obtained, to be first intended? *Mat.* 6. 33.
Will not the Kingdom of Heaven, after the sin-
cere use of Means, be last had? *Yes.* But tho'
it shall be the last had, should it not be the first
you should seek? *Yes.* Then do you remem-
ber, and practice this Observation :

Observ. 15. That the Glorifying of God, and
the Enjoying him for ever, being Man's last End,
ought to be his first Design, *Mat.* 6. 33. *1 Cor.*
9. 24, 25. *2 Tim.* 2. 10. *Heb.* 11. 35. *Phil.* 3. 8,
11, 12, 13, 14. *2 Tim.* 4. 7, 8.

It is to be supposed, that many of the People
that have heard our Discourse upon this Question,
have forgotten some of the Observations made
upon it, do you therefore to recal them to their
Minds, repeat each of you the Observation that
was left with you.

Observ. 1. Amongst all the first Principles, &c.
as above.

Observ. 2. This is an Excellency of Man, &c.
as above.

Observ. 3. It was the Goodness of God, &c.

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as above: And so the rest went on till they repeated all.

Q. Shall we make by way of Use, some Reflections upon this Question? *Yes.*

I. Do not many Men dye, that never attain the end for which they were born? *Yes.* Do you say so, because many Men dishonour God as long as they live? See *Rom. 1. 21.* *Yes.* And are such Wicked Men damned when they dye? See *Luk. 12. 16, to 22.* Did that rich Fool sin all day? *Yes.* And did he dye at night? *Yes.* And was he damned too? *Yes.* for *v. 20. Greek.* They, that is, Devils did demand and fetch away his Soul: Do not you find it so? *Yes.*

II. Will not such have a sad Account to make in the other World, that never minded their chief End in this? *Yes.* When they shall be called to an Account, what did you mind first, most and last? What must they say? **Riches, Pleasures, Honours?** *Yes.* Wherein did you glorifie God? Must they not confess, in all we did dishonour him? *Yes.*

Where is the Grace ye have got, to make you meet for the enjoyment of God? must they not acknowledge, they liv'd and dyed without it? *Yes.* Read their Sentence, *Mat. 25. 41.*

III. Will not God be just in the Damnation of Sinners? *Yes.* Why? Because they had but two things to do as their chief end, and they did neither; was not this great Negligence? *Yes.*

IV. If many Men lose their end for which they were made, will God lose his end in making them? *No.* For if he be not glorified by them, will

will not be glorified upon them? See *Prov. 16. 4.*
Have not the Wicked many good Days now?

Yes.

What will the Day of their Death be? *An evil Day.*

What will the day of Judgment be to them after Death? *An evil Day.*

What will the day of Damnation be after Judgment? *An evil day.*

Will not that be a long Day, and for darkness rather Night than Day? *Yes.* Will you then live to God's Glory here, that you may enjoy him, living with him in Glory for ever? *I will endeavour so to do.*

V. Since your chief and highest End is to Glorify God, and Enjoy him, will you be first for enjoying your Pleasures? *No.* Or the World? *No.* Will you put off the minding of the Glory of God, and your Souls Salvation, 'till you are Old? or 'till you be sick? *No.* Since these two things be your last end, will you make it your first design? *Yes.* God incline your Heart so to do.

VI. If a Man shall not enjoy God for ever, tell me what that Man shall for ever enjoy? Think before you speak, — What say you? *There will be nothing for him in the other World to enjoy.*

Why? are there no Enjoyments in Hell? *No, none at all.*

What is there in Hell for those that shall not enjoy God in Heaven, that you say there is nothing for them there to enjoy?

Read *Luk. 16. 24.* Do you say a Man enjoys
Tor-

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Torments? *No.* What then, that he doth and must endure them? *Yes.*

Read *Mar. 9. 44.* Do you say a Man enjoys horror of Conscience? *No.* What then? that in Hell they are, and shall be filled with them? *Yes.*

Read *Mat. 25. 41.* Do you say a Man enjoys the Company of Devils? *No.* What then? rather to be frightened by their Company? *Yes.*

Read *Mat. 25. 30.* Do you say a Man enjoys Darkness? *No.* What then? to see no Comfort in it, when it shall be outer and utter Darkness? *Yes.*

Read *1 Pet. 3. 19.* Do you say a Man enjoys a Prison? *No.* What then? there he is confined, and cannot get out? *Yes.*

Read *Rev. 21. 8.* Do you say a Man enjoys Death? *No.* What then? it being a Second Death, it is a dying Life, and a living Death. Is it? *Yes.*

Read *2 Pet. 2. 4.* Do you say a Malefactor enjoys his Fetters and Chains? *No.* What then? that he is loaded with them, that he cannot escape? *Yes.*

Are these the things that be in Hell, for those that shall not enjoy God in Heaven? *Yes.* And because these cannot be called Enjoyments, you say in Hell there is nothing to be enjoyed, by those that miss of the enjoying of God? *Yes.*

Should not then You and I, and all this People, be concerned to mind our chief End, that we might Glorifie God, and Enjoy him for ever? What say you? *Yes, above and before all things in this World.* The great God help us so to do.

Quest,

Question II.

Q. *What Rule hath God given to direct us how we may glorifie and enjoy him ?*

A. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us, how we may glorifie and enjoy him.

1. Is Man's Chief End asserted in the first Question, repeated in the second ? *to glorifie God, and enjoy him for ever ?* Yes.

Is this End (1.) Principal, to glorifie God ? *Yes.*

(2.) Less Principal, to enjoy him for ever ? *Yes.*

(3.) A Connexion, Glorifie *And* Enjoy ? *Yes.*

2. Is not the Question put concerning the Manner *How* we should Glorifie God ? *Yes.*

3. The Means to shew him *How* ? *Directions ?* Yes.

4. The Grant of these Directions ? by way of Gift ? *Yes.*

5. The Donor of them, is it not God ? *Yes.*

6. The Donee, or to whom this Gift is made, to Us ? to Men ? but not to Devils ? *No.*

7. The perfection and plainness of these Directions, expressed by a Rule ? *Yes.*

8. A special Property of this Rule ? being the only Rule ? *Yes.*

9. The Name by which it is called ? What ? *The Word of God ?* Yes.

10. The Treasury where it is laid up ? *in the Scriptures ?* Yes.

11. The Nature of these Writings ? the Lord's Will and Testament ? *Yes.*

12. The distinction of this Testament into Old and New ? *Yes.*

Q. What

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Q. What do you understand by the Word of God ?

A. By the Word of God I understand the Will of God, revealed and declared in the Scriptures of the Old and New Testament, teaching Man what to believe, do, and leave undone.

Q. What do you mean by the Word contained ?

A. I mean that which is held or kept within such Bounds and Limits.

Q. What do you understand by the Scriptures ?

A. By the Scriptures I understand the Holy Writings of the Prophets and Apostles, and holy Men inspired by the Holy Ghost, written for the perfect and perpetual Instruction and Comfort of the Church.

Q. What do you mean by the Old Testament ?

A. By the Old Testament I mean the Books of Moses, Psalms, and the Prophets, given to the Jews ; wherein God's Covenant of Salvation by Faith in Christ, is held forth under Types, Promises, Sacrifices, all fore-signifying Christ the Messiah then to come.

Q. What do you understand by the New Testament ?

A. By the New Testament I understand the Books of the Evangelists and Apostles ; wherein Life and Salvation is fully and clearly held forth to all Nations and Persons that shall believe in Christ, who now is come, and hath Sealed God's Covenant of Grace with his own Blood ?

Q. What is a Rule ?

A. A Rule is any Instrument or Means, whereby we are guided in doing of any thing.

What it is to { Glorifie God, } repeat out of the
{ Enjoy him, } foregoing Question.

Q. What is the first Proposition ?

A. The

A. The Word of God is contained in the Scriptures of the Old and New Testament, 2 Tim. 3. 16. *All Scripture is given by Inspiration of God: And Ephes. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: And 2 Pet. 19. 20, 21.*

Q. What is the second Proposition?

A. The Word of God is the only Rule to direct us how we may Glorifie God, 2 Tim. 3. 16. *All Scripture is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: And Ver. 17.*

Q. What is the third Proposition?

A. The Word of God is the only Rule to direct us how we may Enjoy God, 1 Joh. 1. 3, 4. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. 4. And these things write we unto you, that your Joy may be full.*

Q. What do you Observe concerning this Answer, that the Word of God is the Rule, &c? *These things:*

Obs. 1. That Man did want Directions, to shew him How he might Glorifie God and Enjoy him: *Act. 17. 22, 23, 30. Rom. 10. 14, 15. 1 Cor. 1. 21. Job. 4. 22.*

Obs. 2. These Directions which Man now hath for these Ends are the Gift of God; *Mic. 6. 6, 8. Joh. 17. 8, 14. Exod. 31. 18. Psal. 99. 7. Ezek. 20. 11.*

Obs. 3. The Dealings of God with fallen Angels and with fallen Mankind are different to amazement, because he hath given Us Directions how
We

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We might enjoy him, but not to Sinning Angels;
Tit. 2. 11, 12, 13. *Joh.* 3. 16. *Mat.* 8. 29. 2 *Pet.*
 4. 4. *Jude* ver. 6.

Obs. 4. These Directions are committed to
 writing, being contained in the *Scriptures*; *Hos.*
 8. 12.

Written, { Some by God's own Finger, *Exod.*
 24. 12. & 32. 16.
 { By holy Men, at God's Command,
Exod. 34. 27. *Isa.* 8. 1. *Jer.* 30. 2.
Ezek. 43. 11. *Hab.* 2. 2. *Rev.* 1.
 11, 19. & 2. 1.

We have these Advantages by having God's
 revealed Will committed to writing; see *Deut.*
 31. 9, 12, 13. *Isa.* 30. 8. *Deut.* 31. 19, 24, 25,
 26, 27. *Isa.* 8. 20. 2 *Pet.* 3. 1.

Obs. 5. These *Scriptures* by way of Eminency
 above all other Writings, are called *THE* *Scriptures*,
 and the *Holy Scriptures*, 1 *Cor.* 15. 3, 4.
Rom. 1. 2. *Gal.* 3. 22. *Joh.* 10. 35.

Most worthy of this Name for many Reasons,
 see *Act.* 1. 16. 2 *Pet.* 1. 21. 1 *Tim.* 6. 3. *Rom.*
 7. 12. *Psal.* 105. 42. *Luk.* 1. 72. *Joh.* 17. 17.
Jam. 1. 18.

Obs. 6. Our Lord's Testament is distinguished
 into Old and New, *Heb.* 8. 13. & 9. 15, 18.

Wherein do the Old and New Testament agree?
 See 1 *Pet.* 1. 10, 11, 12. *Acts* 3. 25. & 15. 10, 11.
Gal. 3. 7, 8, 14.

Wherein do they differ? See *Gen.* 3. 15. *Mat.*
 3. 1. comp. *Mat.* 1. 1, 16. & 18. 11. See also
Rom. 3. 1, 2. comp. *Mar.* 16. 15. *Mat.* 28. 19.
 See more, 2 *Cor.* 3. 12, 13, 18. *Heb.* 9. 15, 16,
 17, 18, 19. See more, *Gen.* 17. 10. *Exod.* 12. 29.
 26, 27.

25, 27. comp. *Mat.* 28. 19, 20. *1 Cor.* 11. 23, 24, 25, &c. Again *Heb.* 8. 13. *2 Cor.* 3. 11.

Observ. 7. Our Lord's New-Testament being his last Will and Testament, and sealed with his Blood, that shall never be altered, *Heb.* 9. 16, 17, &c. *Gal.* 3. 15.

What *Legacies* hath our Lord left us in his last Will and Testament? See *Joh.* 14. 27. *Luk.* 23. 34. *Act.* 10. 43. *Joh.* 14. 13, 14. & 16. 7, 33. & 17. 11, 15, 22, 24.

What are the *Conditions* in our Lord's last Will to be performed, that we might claim these *Legacies*? See *Mat.* 18. 3. *Luk.* 13. 3. *Mark* 16. 15, 16. *Mat.* 10. 37, 38. & 5. 20.

Observ. 8. These Scriptures, contained in the Old and New Testament, are the Word of God, *2 Tim.* 3. 16.

I. Cannot you instance many *Doctrines* contained in these Scriptures, which you could never have known by Men, had they not been revealed by God? See *1 Joh.* 5. 7. *Rom.* 5. 12, to 20. *Eph.* 1. 4, 5. *1 Pet.* 1. 18, 19. *1 Tim.* 3. 16. *Rom.* 1. 3, 4. *Mat.* 16. 13, to 18. *Heb.* 8. 10. *Joh.* 3. 16. *Mar.* 16. 15, 16. *Rom.* 3. 24, 25. *Joh.* 3. 3, 4, 7, 9, 10. *Rom.* 8. 34. *Heb.* 7. 25.

II. Were there not many things *fore-told*, particularly concerning Christ, which no Man on Earth, nor Angels in Heaven could have fore-known, without divine Revelation? See and Compare these Texts;

Fore-told, *Gen.* 3. 15. Fulfilled, *Col.* 2. 15.

Fore-told, *Deut.* 18. 15, 18. Fulfilled, *Act.* 3. 22, 23. & 7. 37.

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Fore-told, *Isa.* 7. 14. Fulfilled, *Mat.* 1. 21, 22, 23.

Fore-told, *Mic.* 5. 2. Fulfilled, *Mat.* 2. 1.

Fore-told, *Hos.* 11. 1. Fulfilled, *Mat.* 2. 13

14, 15.

Fore-told, *Isa.* 40. 3. *Mal.* 3. 1. Fulfilled, *Mat.*

11. 10, 11.

Fore-told, *Isa.* 35. 4, 5, 6. Fulfilled, *Mat.* 11

4, 5.

Fore-told, *Psal.* 41. 9. & 55. 13, 14. Fulfilled
Joh. 13. 18, 21, 26.

Fore-told, *Zac.* 11. 12. Fulfilled, *Mat.* 26

14, 15.

Fore-told, *Zac.* 11. 13. Fulfilled, *Mat.* 27. 3
to 11.

The Circumstances of his Sufferings fore-told
fulfilled:

Fore-told, *Psal.* 22. 18. Fulfilled, *Joh.* 19
23, 24.

Fore-told, *Psal.* 22. 16. *Zac.* 12. 10. Fulfilled
Joh. 19. 34, 37.

Fore-told, *Psal.* 69. 21. Fulfilled, *Joh.* 19. 2
29, 30.

Fore-told, *Psal.* 34. 20. Fulfilled, *Joh.* 19. 3
32, 33, 36.

Fore-told, *Isa.* 50. 6. Fulfilled, *Mat.* 26. 6
68. & 27. 26.

Fore-told, *Isa.* 53. 12. Fulfilled, *Mat.* 15. 2
28.

Fore-told, *Isa.* 53. 12. Fulfilled, *Luk.* 23. 3

Fore-told, *Isa.* 53. 9. Fulfilled, *Mat.* 27. 57, 106

III. Were not many Miracles wrought by Christ
that being done by his own Power, prove that
he was God, and so his Doctrine Divine?

Joh. 9. 35. & 2. 6, to 12. Joh. 9. 6, to 34. Mat. 20. 10, to end. Mat. 9. 18, 23, 24, 25, 26. Luk. 7. 11, to 18. Joh. 11. 43, 44, 45. Luk. 4. 33, to 38. & 8. 27, to 37. Mat. 4. 23, 24. & 8. 13, 14, 15. & 14. 15, to 22. & 15. 32, to 39.

And many by the *Apostles*? See *Acts* 3. 1, to 12. & 5. 1, to 12. *Acts* 5. 13, to 17. & 8. 6, 7, 8. & 9. 33, 34, 35, 36, to 42. & 14. 8, to 12. & 19. 11, 12.

Obsev. 9. The Word of God is the only Rule, to direct us to the obtaining of our Chief and Highest End; *Gal.* 6. 16. *Phil.* 3. 16.

Q. Do not the *Properties* of a Rule agree to the Word of God? Tell me,

1. Must not a Rule be set up by *Sovereign Authority*? *Yes.* Is not the Scripture such? See *1 Pet.* 1. 20, 21. *Yes.*

2. Must not a Rule or publick Measure be so *common*, that all, as Occasion requires, may have recourse unto it? *Yes.* Is not the Scripture such? See *Josh.* 8. 34, 35. *Yes.*

3. Must not a Rule be *infallible and certain*? *Yes.* Is not the Scripture so? See *2 Pet.* 1. 19. *Yes.*

4. Must not a Rule as a Rule be *indivisible*, so as nothing can be added to it, nor taken from it? *Yes.* For if you take half an Inch from an Ell, is it an Ell? *No.* Is not the Scripture so? Read *Deut.* 4. 2. & 12. 32. *Prov.* 30. 6. 24. 27. 18, 19. Is it not so? *Yes.*

5. Must not a Rule be the *first and best* in its kind? *Yes.* Is not God's Law the first and best? Read *Deut.* 4. 1. & 3. 21. *Yes.*

6. Is not a Rule such as all things are to be

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examined and determined by? *Yes.* As the length of Cloth by an Ell, &c. *Yes.* Is not the Scripture such?

1. In point of *Reformation*? See 2 Kings 18. 4, 6.

2. In point of *controverted Questions*? See *Mat.* 2. 4, 5, 6. from *Mic.* 5. 2. *John* 5. 39, 46, 47. *Mat.* 22. 23, 29, 31, 32. *Rom.* 1. 17. & 4. 6, 7.

Did not the Devil himself own it as a Rule for Man, when the force of his Argument was, for it is Written? See *Mat.* 4. 6. Did not the Devil? *Yes.* Should not Man? or in that be worse than a Devil? *Yes.*

Q. Did not you Observe the Word of God is the only Rule? *Yes.* For if it be plain and perfect, is there any need of another? *No.*

Q. Tho' somethings in Scripture are hard to be understood, yet are not those things that are necessary to Salvation plain and easie? See *John* 3. 16. *Isa.* 55. 7. Can not you understand such Texts? *Prov.* 28. 13. *Mat.* 10. 37, 38.

Q. Tho' *Papists* say the Word of God is not so perfect, as to contain in it all things necessary to Salvation, will you see what *David* saith *Psal.* 19. 7. What saith he? *It is perfect.* And what will you believe? *David* or a *Papist*? *David.* Right; for he was the truer Man. Besides, turn to these Texts, 2 *Tim.* 3. 15, 16, 17. *Acts* 2. 37, 38. & 16. 30, 31. *Joh.* 20. 31. 1 *John* 5. 13. Particularly consult this, *Psal.* 19. 7, 8, 9. In this last Text there are,

{ Six Names
Eight Properties
Four Effects } of the Law of God, which shew its sufficiency to Salvation: Do you find them

Obs. 10

Obs. 10. All Men are allowed, and ought to read the Scriptures, because they are given as a Rule to direct us how we may glorify God, and enjoy him for ever : *Dent.* 31. 11, 12, 13. *Act.* 17. 11. *1 Thes.* 5. 27. *Joh.* 5. 39. *Dent.* 17. 18, 19, 20. *Luk.* 16. 29. *Rev.* 1. 3.

Question III.

Q. What do the Scriptures principally teach ?

A. The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man.

Q. Who is the Teacher ? *God.* Who is the Scholar ? *Man.* Which Man ? *Every Man.* What is the Book ? *The Scriptures.* How many are his Lessons ? *Two, principally.* Which is his first Lesson ? *What he is to believe concerning God.* In this Lesson what is Man to Learn ? *To believe.* Concerning whom ? *Concerning God.* What Manner of Belief is he to Learn ? *Not what many do believe, but what he is or ought to believe.* How much ? *What, or whatsoever he is to believe concerning God.*

Q. What is Man's second Lesson ? *What Duty God requires of Man.*

Q. What is the Debt ? *Duty.*

Q. Who is the Debtor ? *Man, never out of Debt.*

Q. Who is the Creditor to whom it is owing ? *God.*

Q. How much is the Debt ? *Whatsoever is due from Man to God ?*

Q. Is this Debt demanded ? *Yes ; God requires it.*

Q. Is there any Connexion between these two Lessons

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Lessons which the Scriptures teach? *Yes; What he is to believe, AND what he is to do.*

What is meant by the Scriptures, see in the Question before.

Q. What do you mean by the Scriptures principally teaching?

A. What they do chiefly teach above other things.

Q. What do you understand by Man's Duty to God?

A. Duty to God is that which Man owes to God, and ought to be performed by us.

Q. What is God's requiring Duty of us?

A. God's requiring; it is his demanding, or commanding it by way of Authority.

Q. What do you Observe concerning what the Scriptures principally teach? I Observe these things:

Obs. 1. Every Man by Nature is Ignorant, and knows not what he is to believe concerning God, nor what Duty God requires of Man, because he needs to be taught; Isa. 1. 3. Jer. 8. 7. Psal. 73. 22. 1 Cor. 2. 14.

Obs. 2. It is God's wonderful Goodness, and Man's great Advantage, that God condescends to be Man's Teacher; for what the Scripture teacheth God teacheth, Exod. 4. 15. Psal. 25. 8, 9, 12. & 90. 12. Isa. 2. 3. Mic. 4. 2. Psal. 25. 4, 5. & 27. 11. & 119. 12, 33, 108. & 143. 10.

Obs. 3. Of all outward means the Scripture is the principal, whereby God teacheth Man the Lessons he is to learn, 2 Tim. 3. 16, 17. Psal. 119. 98. Joh. 5. 39. Act. 18. 28. 2 Tim. 3. 15.

Obs. 4. The Scriptures teach all things truly, but some things chiefly and principally, Rom. 2. 28,

29. *Gal.* 6. 14, 15. *Luk.* 24. 47. *Mark* 16. 15, 16. *Act.* 20. 20, 21.

Obs. 5. Things to be believed, and things to be obeyed, are the two comprehensive Heads, the Summ and Substance of all that the Scriptures principally teach, 2 *Tim.* 1. 13. 1 *Tim.* 1. 19. *Acts* 20. 21. 1 *Tim.* 1. 14.

Observ. 6. Man ought to rectifie his Belief concerning God by the Scriptures, to believe what he is or ought to believe concerning him, and not according to his own Fancy, or Example of others, *Acts* 17. 29. *Acts* 24. 14.

Observ. 7. Every Man is a Debtor to God, owing Duty and Obedience to him, and while he is a Man, can never be out of God's Debt, for tho' he should be always paying his Debt of Obedience, he will still be owing it to God, *Rom.* 8. 12. *Dent.* 13. 4. *Psal.* 119. 112. *Dent.* 11. 1.

Observ. 8. God requires and demands the Debt of Obedience, that is due from us to him, *Mic.* 6. 8. *Dent.* 10. 12. & 23. 21.

Observ. 9. There is nothing to be believed, or done by us, as necessary to Salvation, but what the Scripture teacheth, *Gal.* 1. 8, 9. *Rev.* 22. 18, 19.

Observ. 10. Man twice mentioned in this Answer being every Man, every Man ought to take his measure from the Scripture, what he is to believe and do, *Luke* 24. 25. *Isa.* 8. 20. *Luke* 16. 29, 30, 31. *Mat.* 28. 20. *Dent.* 5. 32. & 17. 19, 20.

Observ. 11. Things to be believed, set here before things to be obeyed, we learn that Faith is

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is the Principle from whence all true Obedience doth arise, *Heb. 11. 6. Rom. 10. 14. Heb. 11. 4. 7, 8.*

Observ. 12. Faith and Obedience are such Companions that cannot be separated, here coupled together, *Jam. 2. 16, 17, 18, 26.*

N. B. Here was shewed by way of *Interloquutory Use*, what Lessons such shall learn in Hell, the Devils School, that have but two principal Lessons on Earth in Christ's School, and yet learn them not.

Question IV.

Q. What is God?

A. God is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice; Goodness and Truth.

Q. What is a Spirit?

A. A Spiritual Substance without Matter, Body or Bodily Parts.

Q. What do you mean by Infinite?

A. By Infinite I mean, that which is without End, Measure, Bounds or Limits of its Being, Time, Place and Perfection.

Q. What do you mean by that which is [strictly] Eternal?

A. That which is [strictly] Eternal, is that which neither hath, nor can have, either Beginning, Succession or Ending.

Q. What do you mean by Unchangeable?

A. By Unchangeable I mean, that which neither doth, nor can Change or Alter, but is always the same, in Being, Place and Working.

Q. What is the Wisdom of God?

A. The

A. The Wisdom of God is that, whereby God doth perfectly and infallibly know himself, and all things past, present and to come; and perceiving the best reason of all things, doth order them, with all Actions and Circumstances, most suitable to their proper Ends.

Q. What is the Power of God?

A. The Power of God is, that whereby God is able to do all things possible to be done; and which are not contrary to his Nature, Truth and Will.

Q. What is the Holiness of God?

A. The Holiness of God is, that whereby God gives himself wholly to himself, being infinitely pure, and free from all Evil and Iniquity.

Q. What is the Justice of God?

A. The Justice of God is, that whereby God in all things wills that which is right and just, and renders to every Creature his Due.

Q. What is the Goodness of God?

A. The Goodness of God is, that whereby God is infinitely good, and kind, in and of himself, and bountiful to all his Creatures.

Q. What is the Truth of God?

A. The Truth of God is, that whereby God is indeed the very same in his Being, Words and Works, which he declares himself to be.

Q. What is the first Proposition in this Answer concerning God?

A. God is a Spirit, *John 4. 24. God is a Spirit.*

Q. What is the Second?

A. God is Infinite, *Job 11. 7, 8, 9. Canst thou*
by

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by searching find out God? Canst thou find out the Almighty to perfection?

Q. What is the Third?

A. God is Eternal, Psal. 90. 2. From everlasting to everlasting thou art God?

Q. What is the Fourth?

A. God is Unchangeable, Jam. 1. 17. The Father of Lights, with whom there is no Variableness, neither shadow of Turning.

Q. What is the Fifth?

A. God is infinite in his Being, Exod. 3. 14. God said, I am that I am, I am hath sent me unto you.

Q. What is the Sixth?

A. God is infinite in Wisdom, Psal 147. 5. His Understanding is infinite?

Q. What is the Seventh?

A. God is infinite in Power, Rev. 4. 8. Lord God Almighty: Psal. 106. 2.

Q. What is the Eighth?

A. God is infinite in Holiness, Rev. 15. 4. O Lord, thou only art holy: Rev. 4. 8. Holy, holy, holy.

Q. What is the Ninth?

A. God is infinite in Justice, Exod. 34. 7. The Lord God, that will by no means clear the guilty, visiting the Iniquity of the Fathers upon the Children: Rev. 15. 3.

Q. What is the Tenth?

A. God is infinite in Goodness, Exod. 34. 6, 7. The Lord God, merciful and gracious, long-suffering, and abundant in Goodness. 7. Keeping mercy for Thousands, forgiving Iniquity, Transgression and Sin.

Q. What is the Eleventh?

A. God

A. God is infinite in Truth, *Exod. 34. 6. The Lord God, abundant in Truth.*

Q. What do you Observe from the Answer to this Question, What is God?

A. In this I do Observe,

Observ. 1. That God being infinite, no finite Understanding can comprehend what God is, *Job 11. 7, 8, 9. Isa. 40. 28.*

Observ. 2. That we cannot by one, but must have many Conceptions to apprehend what God is, *Exod. 34. 6, 7.*

Observ. 3. Eyes, Mouth, Hand, Arm, &c. spoken of God, being a Spirit, are not to be conceived as bodily parts in him, but to set forth to us his Knowledge, Watchful Providence, Revelation of his Mind and Will, and the Greatness of his Power, &c. *2 Chron. 16. 9. Exod. 15. 16. Numb. 11. 23. Isa. 59. 1.*

Observ. 4. The making of any Picture, or Image of God, an infinite Spirit, is an hainous sin, and impossible to be done, *Deut. 4. 15, 16, 17, 18. Isa. 40. 18. Acts 17. 29.*

Observ. 5. God being a Spirit infinite, eternal and unchangeable, is distinguished from Angels and Souls of Men, which are Spirits finite, having a beginning, and are changeable, *Num. 23. 19. Job 4. 18. Jam. 1. 17. 2 Pet. 2. 4.*

Observ. 6. God is every where, because he is infinite, yet we can no where see him, because he is a Spirit, *Fer. 23. 24. Psal. 139. 7, &c. 1 Kings 8. 27. Joh. 1. 18. 1 Tim. 6. 16.*

Observ. 7. Infiniteness, Eternity, and Unchangeableness, being not found in any Creature, are God's Incommunicable Attributes, *1 Tim. 6. 16.*

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6. 16. *Iſa.* 44. 6. & 48. 12.

Obſerv. 8. Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth in God, having ſome Reſemblance in Angels and Men, are God's communicable Attributes; *Eph.* 4. 24. *Col.* 3. 10. *Gen.* 1. 26, 27.

Obſerv. 9. God's incommunicable Attributes may be ſpoken of thoſe that are communicable, and thereby diſtinguiſhed as they be in God, and as theſe are in Angels and Men.

God's Wiſdom,	}	is infinite, eternal, unchange-
God's Power,		able, <i>Pſal.</i> 147. 5. <i>Heb.</i> 4.
God's Holineſs,		13. <i>Luke</i> 1. 37. <i>Mat.</i> 19. 26.
God's Juſtice,		<i>Exod.</i> 15. 11. <i>Deut.</i> 32. 4. <i>Mat.</i>
God's Goodneſs,		19. 17. <i>Pſalm</i> 100. 5. &
God's Truth,		117. 2.

Wiſdom,	}	in Angels	}	is finite, had a begin-
Power,				
Holineſs,				
Juſtice,				
Goodneſs,				
Truth,				
		and Men		ning, and is change-
				able, 2 <i>Chron.</i> 20. 12.
				<i>Jude</i> v. 6. <i>Eccl.</i> 7. 29.

Obſerv. 10. All God's Attributes are the ſame with his Being, becauſe God is infinite, eternal and unchangeable in them all, as well as in his Being, 1 *John* 1. 5. & 4. 8. *Exod.* 3. 14.

Obſerv. 11. We ought not (as preſuming Sinners) to conceive God as good and merciful, without Juſtice, nor (as deſpairing Sinners) to be juſt without Goodneſs and Mercy, but as infinite, eternal, unchangeable in both, *Exod.* 34. 6, 7. *Deut.* 5. 9, 10. *Joel* 2. 13. comp. *Iſa.* 27. 11.

Obſerv. 12. God's Inſiniteneſs, Eternity, Unchange-

changeableness in Wisdom, Power, Holiness, Justice, Goodness and Truth, are a full Evidence that he is a Necessary, Perfect, Independent, All-sufficient, and most Glorious Being, Psal. 89. 6, 8. Exod. 15. 11. 1 Chron. 29. 11, 12, 13. 1 Tim. 1. 17.

Question V.

Q. Are there more Gods than one?

A. There is but one only, the Living and True God.

Q. Why do you say, this one only God is a Living God?

A. I say so of this one only God, in opposition to Dead Idols, so that this God doth put forth all such Actions as are suitable to his Divine Nature.

Q. Why do you say he is the True God?

A. I say he is the True God, because he is not a bare Conceit of our Heads and Fancies, but a God indeed; in Opposition to Idols, which are only supposed to be Gods in the Opinions of the Worshipers.

Q. What is the first Proposition in this Answer?

A. There is one Living and True God, Jer. 10. 10. The Lord, he is the True God, he is the Living God, and an Everlasting King.

Q. What is the second Proposition?

A. There is but one only Living and True God, Deut. 6. 4. The Lord our God is one Lord.

Q. What do you Observe from this Answer, that there is but one only the Living and True God?

In

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In this I do Observe,

Observ. 1. That there is one God, *Eph.* 4. 6.

Obs. 2. That this God is the only God, *1 Cor.* 8. 5, 6. *Isa.* 43. 10, 11. & 44. 8.

Obs. 3. That the one only God is a Living God, *Dan.* 6. 20, 26. *Deut.* 5. 26. *Josh.* 3. 10.

Obs. 4. That the one only Living God is the one only true God, *Joh.* 17. 3. *1 Thes.* 1. 9.

Obs. 5. That Idol-Gods are not the true Gods, because they are not Living Gods, *Psal.* 115. 4, 5, 6, 7. & 135. 15, 16, 17.

Obs. 6. That Magistrates that are called Gods, and are living, are not the true God, because they are dying Gods, *Psal.* 82. 6, 7.

Obs. 7. That Angels that are called Gods, and shall be always living, are not the true God, because they are bound to worship the true God, *Psal.* 97. 7. *Heb.* 1. 6.

Obs. 8. That He only is the true God, that is so the Living God, as to be the Cause and Fountain of our Natural, Spiritual and Eternal Life, *Act.* 17. 25, 28. *Rom.* 6. 23.

Obs. 9. He only is the true God by Nature, that is the Living God essentially, originally, eternally and immutably, *Gal.* 4. 8. *Joh.* 5. 26. *Deut.* 32. 39, 40.

Obs. 10. God being Life it self, this Form of Oath, [*as I live*] is fit to be used by none but the Living God, *Num.* 14. 21, 28. *Isa.* 49. 18. *Exa.* 5. 11. & 14. 16, 20. & 18. 3. & 33. 11. *Rom.* 14. 11.

Questio

Question VI.

Q. How many Persons are there in the Godhead?

A. There are three Persons in the Godhead; the Father, the Son, and the Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory.

Q. Is there mention made of the Godhead?
Yes. Of how many Persons? Three. Who be they? The Father, Son, and Holy Ghost. Are all these three God? Yes. Is there then three Gods? No, One God. In what are these three the same? In Substance. Are all three equal? Yes. In what? In Power and Glory.

Q. What do you mean by the Word Godhead?

A. It is the Essence, Being or Nature of God, Acts 17. 29.

Q. What is a Person in the Godhead?

A. A Person in the Godhead is an incommunicable Subsistence of the Divine Nature, distinguished from every other thing and Person by its Personal Property.

Or, it is the Godhead distinguished by Personal Properties, each Person having his distinct Personal Property.

Q. What are the Personal Properties of the Three Persons in the Godhead?

A. It is proper to the Father from all Eternity to beget the Son, Psal. 2. 7. Heb. 1. 5, 6, 8.

It is proper to the Son to be eternally begotten of the Father, John 1. 14, 18.

It is proper to the Holy Ghost from all Eternity, to proceed from the Father and the Son, John 15. 26. Gal. 4. 6.

Q. Whom do you mean by the Father?

A. God

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A. God the Father is the first Person of the Trinity, by an Eternal Generation begetting God the Son.

Q. Whom do you mean by the Son?

A. God the Son, the second Person in the Trinity, eternally begotten of the Father.

Q. Whom do you mean by the Holy Ghost?

A. God the Holy Spirit, the third Person of the Trinity, eternally proceeding from God the Father and God the Son.

Q. What do you mean by that Glory, in which all the three Persons are equal?

A. It is the admirable Worth and Excellency of the Divine Nature, whereby God infinitely surpasseth all Creatures, and deserves to be most highly esteemed, praised, honoured, and admired.

Q. What is the first Proposition?

A. There are three Persons in the Godhead, *Mat. 28. 19. Baptizing all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the second Proposition?

A. The three Persons in the God-head are one God, the same in Substance, equal in Power and Glory, *1 John 5. 7 There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Q. What Remarks and Observations do you make upon this Answer, concerning the three Persons in the God-head?

Concerning this I do Observe;

Obs. 1. That it is a Mystery not to be found out by the Light of Nature, but made known

by Divine Revelation ; for in it it's said, there are three in one, and one in three, *Mat.* 16. 16, 17.

1 John 5. 7.

Obs. 2. These three, as Persons, are so distinct, that one is not the other, the Father is not the Son, the Son is not the Father, the Holy Ghost is neither the Father nor the Son : Which I observe from these Texts,

Mat. 3. 15, 16, 17. { The Father was not seen, but heard.
The Holy Ghost in the Form of a Dove was seen, but not heard.
The Son was both seen and heard.

John 14. 26. { The Holy Ghost was sent,
Where I { The Father sending him,
Note, { In Christ's Name.

John 15. 26. { The Comforter sent, the Spirit of Truth.
Where I { The Person sending him, the Son.
Note, { The Person from whom, the Father.

Obs. 3. These three distinct Persons are one God. My Reasons are,

1. Because the Scriptures ascribe such Names to the Son and Holy Ghost, which are proper only to God most High.

By comparing *Psal.* 83. 18. with *Isa.* 6. 5. *Joh.* 2. 39, 40. *Isa.* 6. 9, 10. *Acts.* 28. 25, 26, 27.

2. Because such Attributes that are proper only to God most High, are given to the Son and Holy Ghost, *Isa.* 41. 4, & 44. 6. & 48. 12. *Rev.* 1. 8. & 21. 6. & 22. 13. *1 Kings* 8. 39. *Jer.* 17. 9, 10. *Joh.* 21. 17. & 2. 24, 25. *1 Cor.* 2. 10.

M

3. Because

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3. Because such Works as are proper only to God most High, are ascribed to the Son and Holy Ghost,

Col. 1. 16. Job 33. 4. Heb. 1. 3. Joh. 2. 11. 1 Cor. 12. 10.

4. Because such Religious Worship as is proper only to God most High, is given to the Son and Holy Ghost,

Mat. 28. 19. Joh. 3. 18, 36. Acts 7. 59. 2 Cor. 13. 14.

Obs. 4. These Persons which are distinct in respect of their personal Properties, are the same in Substance, Essence or Nature, *John 10. 30. Isa. 6. 3, to 11. comp. Acts 28. 25, 26, 27.*

Obs. 5. Tho' the Father be the first Person, the Son the second, the Holy Ghost the third, yet the Son and Holy Ghost are equal with the Father, and each of them one with another, *Phil. 2. 5, 6. Zach. 13. 7. comp. Mat. 26. 31. Mat. 28. 19.*

Obs. 6. Because they are equal, they must all be God, because there is none equal with God that is not God, *Isa. 40. 25. & 46. 5.*

Obs. 7. The Power of the Son and the Power of the Holy Ghost is equal with the Power of the Father, whereby each Person is able to do all that is possible, and that is not contrary to the Nature, Truth and Will of God, *Heb. 1. 3. Psal. 33. 6.*

Obs. 8. The Glory, Worth and Excellency of the Son and Holy Ghost, is equal with the Worth and Excellency of the Father; so that one is not more glorious than another, *Isa. 6. 1, to 6 comp. John 12. 40, 41. & Acts 28. 25, 26, 27.*

Question VII.

Q. What are the Decrees of God?

A. The Decrees of God are his eternal Purpose, according to the Counsel of his own Will, whereby, for his own Glory, he hath fore-ordained whatsoever shall come to pass,

Eph. 1. 4, 11, 12. He hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love. 11. Being predestinated according to the purpose of him who worketh all things after the Counsel of his own Will. 12. That we should be to the praise of his Glory: Rom. 9. 14, 15, 18, 22, 23.

Q. Are God's Decrees his Purpose? Yes. How ancient is this Purpose? Eternal. According to what did he purpose? According to his own Will. Was his purposing Will according to Counsel? Yes. When God did eternally purpose, what did he do? fore-ordain? Yes. What? Things to come to pass. What things? Whatsoever comes to pass. For what End? For his own Glory.

Q. What do you mean by Eternal?

A. That which hath neither Beginning, nor Ending, nor Succession, but is all at once.

Q. What do you mean by God's Purpose?

A. God's Purpose is the Resolving in his Mind, or the fixing of his Mind and Will on something to be done.

Q. What do you mean by the Counsel of God?

A. By the Counsel of God I mean, God's discerning a most wise Reason of all Things and Actions, and ordering them accordingly.

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Q. Do you understand in this place, God's Will as secret, or as revealed?

A. I understand it of his Will as Secret, because it is the Will of his Purpose.

Q. What do you mean by God's secret Will?

A. By God's secret Will, I mean, that whereby God doth most freely, unchangeably and effectually, choose or refuse, approve or disapprove, whatever he knows and judgeth to be truly good or evil.

Q. What do you mean, when you say [for his own Glory?]

A. For his own Glory, I mean, for the Manifestation of those infinite Perfections and Excellencies that there be in God, whereby he infinitely surpasseth all Creatures, and deserves to be most highly prais'd, esteem'd, honour'd and admir'd.

Q. What do you mean by God's fore-ordaining?

A. By God's fore-ordaining, I mean, that long before things were, God did appoint, determine and will they should be.

Q. What do you observe from this Answer concerning God's Decrees?

A. From hence I do Observe these things:

Obs. 1. There being nothing in God, and strictly eternal, but what is God, these Decrees being in God, and strictly eternal, are the same with the Nature of God, Eph. 1. 9. & 3. 11.

Obs. 2. There are no New Decrees in God, because his Decrees are Eternal, Eph. 1. 4. 2 Tim. 1. 9. 1 Cor. 2. 7. Rev. 13. 8. Tit. 1. 2. 1 Pet. 1. 20.

Obs. 3.

Obs. 3. God's Decrees being his Purpose in himself, are secret 'till he doth reveal them, *1 Cor. 2. 11. Rom. 11. 34.*

Obs. 4. God's Decrees being Eternal, are therefore unchangeable, *Job 23. 13. Psal. 115. 3. & 33. 11.*

Obs. 5. God's Decrees cannot be frustrated, because they are his Purpose, which is always performed, *Isa. 14. 27. & 46. 10, 11.*

Obs. 6. God's Decrees are not one after another, but all at once, because they are Eternal, in which there is not something before and something after, *Acts 15. 18.*

Obs. 7. The Reason why God did purpose or decree any thing, was not any thing without himself foreseen in his Creatures, but his own Will, *Eph. 1. 5, 9. 2 Tim. 1. 9. Mat. 11. 25. Rom. 9. 15, 18. Isa. 40. 13.*

Obs. 8. Tho' God did purpose all things because he would, yet his Purpose concerning every thing is according to infinite Wisdom and highest Reason, *Rom. 11. 33. Eph. 1. 11. Act. 2. 23. & 4. 28.*

Obs. 9. Whatsoever God did from Eternity purpose, was for his own Glory to be manifested in the Performance of his Purpose, *Eph. 1. 4, 5, 6, 11, 12. Rom. 9. 23. Prov. 16. 4. Rom. 11. 36. Rev. 4. 11.*

Obs. 10. Tho' many things are Casual to us, yet nothing befalls us by Chance, because fore-ordained by God, *Prov. 16. 33.*

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Obs. 11. Fore-knowing and Fore-ordaining all things to come, is so proper to God, that it doth distinguish him from all false Gods, and Created Beings, *Isa.* 41. 21, 22, 23. & 46. 9, 10, 11.

Obs. 12. The purposing Will of God is the First and Original Cause, that things that were only possible, shall be future, or come to pass, *Isa.* 14. 24. *Mat.* 11. 25, 26. *Acts* 2. 23. & 4. 28.

Obs. 13. The smallest and meanest things being amongst whatever comes to pass, are the Objects also of God's fore-ordaining Purpose, *Mat.* 10. 29, 30.

Obs. 14. Tho' God can do more than he will do, yet he can and will do all that he did will and fore-ordain should come to pass, *Psal.* 135. 6.

Obs. 15. Tho' all things that shall be, were from all Eternity decreed, yet multitudes of things that were from all Eternity decreed, are yet to come to pass, *Isa.* 46. 10. *Rev.* 1. 1. & 22. 6.

Q. What Remark do you make upon this?

A. I do remark the folly and falshood of all such that do not distinguish betwixt God's Decree from all Eternity to justify us, from God's justifying us from all Eternity.

Question VIII.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

Q. Whose Decrees are here meant?

Gods.
Are

Are they, or shall they be executed? *Yes.* Who doth execute them? *God.* In what Works? *Of Creation and Providence.* Is one past? *The Work of Creation is.* Which is God still-executing his Decrees in? *In Works of Providence.* Did God decree all that he works? *Yes.* And will he work all he did decree? *Yes.*

Q. What do you mean by the word Executing?

A. To execute, is to do or perform what is intended or enjoined.

Q. What is it to Create?

A. To Create, is to make all things out of nothing, or out of something that had no disposition, aptness or preparedness to be made such a thing; as Adam's Body of the Dust of the Ground.

Q. What is the first Proposition?

A. God executeth his Decrees in the Works of Creation, Rev. 4. 11. Thou hast created all things, and for thy pleasure they are and were created.

Q. What is the second Proposition?

A. God executeth his Decrees in the Works of Providence, Dan. 4. 35. He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.

Q. What do you Observe in this Question of God's executing his Decrees?

A. I Observe these things.

Obs. 1. The same God that did purpose, doth perform, for God executeth his own Decrees, Isa. 46. 10, 11.

Obs. 2. The Work of Creation was the first External Work, whereby God's executing of his Decrees did begin, Gen. 1. 1.

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Obs. 3. All the external Works of God are comprehended under the Works of Creation and Providence, *Neh. 9. 6.*

Obs. 4. God having decreed the Redemption of lost Sinners, the Work of Redemption must be reduced to the Works of Providence, *Gen. 22. 7, 8, 14. Luke 1. 67, to 79. & 2. 25, to 33.*

Obs. 5. As the Work of Creation was necessary to the Being of Creatures, so the Works of Providence are necessary to the Continuance of their Being: For Creation AND Providence are here conjoyned, *Col. 1. 17. Heb. 1. 2, 3. Acts 17. 28.*

Obs. 6. God can execute his Decrees, when there are no Means or second Causes, as Instruments therein: So he did in the Work of Creation, *Gen. 1. 1. Heb. 11. 3.*

Obs. 7. The purpose of God concerning the Work of Creation is, and hath been long since executed and performed, *Gen. 2. 1, 2.*

Obs. 8. God is still executing his Decrees in the Works of Providence, *John 5. 17.*

Obs. 9. God executed his Decree of Creation without means, but of Providence usually by means, *Hos. 2. 21, 22. Gen. 8. 22. Gen. 6. 14, to the end. 1 Pet. 3. 20.*

Obs. 10. The Decrees of God, and his Works of Creation and Providence, are of equal Extent, for what he did decree, by these he doth execute, and what in these he doth, he did decree, *Ephes. 1. 11. Dan. 4. 35. Psalm 135. 6. 115. 3.*

Question IX.

Q. What is the Work of Creation?

A. The work of Creation is God's making all

all things of nothing, by the Word of his Power, in the space of six days and all very good.

Q. Was Creation a Work? Yes. Who was the Worker? God. What was his Working? Making. What? All things. Of what? Of nothing. By what? By the word of Power. By whose Power? His own. In what time? In six days. In what Quality? Good; All Good; All very good.

Q. What is the first Proposition?

A. The Work of Creation is God's making all things, Gen. 1. 1. In the beginning God created the Heaven and the Earth.

Q. What is the second Proposition?

A. God made all things of nothing by the word of his Power, Heb. 11. 3. Through faith we understand that the Worlds were framed by the word of God, so that things which are seen were not made of things that do appear, Gen. 1. 3.

Q. What is the third Proposition?

A. God made all things in the space of six days, and all very good, Gen. 1. 31. God saw every thing that he had made, and behold it was very good: And the Evening and the Morning were the sixth day.

Q. What do you observe from this Answer concerning the work of Creation?

A. I observe these things,

Observ. 1. The work of Creation considered as an Act, is the work Creating, not the work created, Gen. 1. 1, 21, 27. & 5. 1, 2.

Obs. 2. This Creating Work is proper and peculiar to God only: It is God's making and exclu-

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excluding all others, *Jer.* 10. 11. *Isa.* 40. 28. & 42. 5. & 44. 24. *Nehem.* 9. 6.

Obs. 3. The Work of Creation is the Work of the Father, and of the Son, and of the Holy Ghost, *Heb.* 1. 2. *John* 1. 2, 3. *Job* 26. 13. & 33. 4.

Obs. 4. The first work that God did, is an undeniable Proof of his Eternity and God head, *Rom.* 1. 20.

The Worker must be before the Work that is made.

Obs. 5. All things, from the highest to the lowest, were the Object of God's creating work, *Acts* 17. 24. *Col.* 1. 16.

Obs. 6. Angels, the rational Soul, and the first Matter, were made absolutely of nothing by immediate Creation, *Gen.* 1. 1. *Gen.* 2. 7. *1 Cor.* 15. 45.

Obs. 7. Things made of matter (first made of nothing) that had no disposition, aptness or preparedness to be made such things, were produced by mediate Creation.

As *Adam's* Body of the Dust, *Eve* of *Adam's* Rib, &c. *Gen.* 2. 7, 22. *with Gen.* 1. 27.

Obs. 8. All Creatures needing Matter to work upon, no Creature could be an Instrument in Creation, *Isa.* 44. 24. *Job* 9. 8.

Obs. 9. To make all things of nothing, required Almighty Power, *Rom.* 1. 20. *Heb.* 1. 3.

Obs. 10. God's making all things of nothing, being done by his Word, was done easily by him, without Labour, Toil, or Difficulty, *Isa.* 40. 28. *Rom.* 4. 17. *Heb.* 11. 3. *Gen.* 1. 3.

Obs. 11. All things that are made, being nothing

thing before they were something, no Creature was, nor could be from all Eternity, *Gen. 1.*

1. *Prov. 8. 22, to 30. 2 Pet. 3. 4.*

Obs. 12. The work of Creation in making some things absolutely out of nothing, and other things made of Indisposed Matter, (made of nothing) was begun and finished in the space of six days, *Exod. 20. 11. Gen. 1, throughout.*

Obs. 13. God's works of Creation were good, all good, all very good, *Gen. 1. 31.*

Obs. 14. When Man was made, God reviewing of his Works, gave an higher approbation of them all than he did before.

On the days before Man was made, God said what he made was good, but on the sixth day, when he had made Man, he said all was very good, *Gen. 1. 4, 10, 12, 18, 21, 25, 26, 31.*

Obs. 15. Sin being bad, all bad, all very bad, was none of the Works of God's Creation, *Gen. 1, throughout.*

Question X.

Q. How did God create Man?

A. God created Man, Male and Female, after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the Creatures.

Q. Is a Creating Act here found? Yes. Who is the Creator? God. What's created? Man. What, Male or Female? Both. After what? After his own Image. What did it consist in? In Knowledge. In what else? In Righteousness. What else? In dominion over the Creatures.

What

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What it is to Create, see *Question 8th.*

Q. What are the Essential Parts that make a Man?

A. The Essential Parts that make a Man are, Body and Soul united together.

Q. What is the Soul of Man?

A. The Soul of Man is that Essential Part of Man, whereby he lives, moves, understands, wills, and puts forth all Living Acts.

Q. What do you mean by the Image of God?

A. By the Image of God I mean, the Likeness or Resemblance of God.

Q. What did the Likeness or Resemblance of God in Man consist in?

A. It consisted in Knowledge, Righteousness and Holiness, with Dominion over the Creatures.

Q. What is Knowledge?

A. Knowledge is the right Apprehension, or Perceiving of an Object proposed to the Understanding.

Q. What is the Righteousness of Man?

A. Righteousness of Man is a sincere and constant Purpose and Endeavour, to give to our selves and others that which is due.

Q. What is the Holiness of Man?

A. The Holiness of Man is a Conformity, or Suitableness of the whole Man to the Nature and Will of God, whereby a Man gives himself to God, in doing all for and to him.

Q. What do you mean by Dominion?

A. By Dominion, I mean, lawful Rule, Power, Lordship, Government, or Authority over others.

Q. What

Q. What is the first Proposition ?

A. God created Man, Male and Female, after his own Image, Gen. 1. 26, 27. God said, let us make man in our own Image, after our Likeness. 27. So God created man in his own Image, in the Image of God created he him, male and female, created he them.

Q. What is the second Proposition ?

A. The Image of God in Man consisted in Knowledge, Col. 3. 10. Ye have put on the new man, which is renewed in Knowledge, after the Image of him that created him.

Q. What is the third Proposition ?

A. The Image of God in Man consisted in Righteousness and Holiness, Eph. 4. 24. That ye put on the new man, which after God is created in Righteousness and true Holiness.

Q. What is the fourth Proposition ?

A. The Image of God in Man somewhat consisted in Man's Dominion over the Creatures, Gen. 1. 26, 28. Let us make man, and let them have dominion over all the Earth. 28. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the Earth, and subdue it, and have dominion over the fish of the Sea, and over the fowl of the Air, and over every living thing that creepeth upon the Earth.

Q. What do you observe from this Answer to the Question, how God created man ?

A. I observe from hence these things :

Obs. 1. Man should not be contented with the Knowledge of Creation in General, (as in the fore-going Question) but be concerned to know in

Special

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special, (as in this) how God created Man, *Eccl. 7. 29. Mal. 2. 10.*

Obs. 2. Man, as he was the last, so being created after the Image of God, was the best amongst all the Visible Works of God, *Gen. 1. 26, 27.*

Obs. 3. Man created with Knowledge, amongst all the Visible Works of God, is only capable of knowing by whom, and how he was Created, *1 Cor. 15. 45. Col. 3. 10.*

Obs. 4. God in creating Man, made and united to his Body a rational Soul, else he had not made him a Man, *Gen. 2. 7.*

Obs. 5. Females as well as Males were created with rational immortal Souls, and after the Image of God, *Gen. 1. 26, 27.*

Obs. 6. The Likeness of the Soul, both of the Man and the Woman in its Nature to the Nature of God, in being a Spirit, invisible, immortal, endued with Understanding, Will and active Power, was the natural Image of God, in which they were created, *Gen. 9. 5, 6.*

Obs. 7. Knowledge, Righteousness and Holiness, was the moral, or holy Image of God, after which they were created, *Ephes. 4. 24. Col. 3. 10.*

Obs. 8. The Dominion they had over the Creatures was the Image of God in Government, Rule and Authority given to them; *Gen. 1. 28.*

Obs. 9. Holiness is the Excellency of Man in any Estate, because it is the Image of God, *Gen. 1. 26, 27. Eph. 4. 24. 1 John 3. 2.*

Obs. 10. Knowledge without Holiness is rather the

the resemblance of the Devil than of God; *Gen.*
3. 1. 2 *Cor.* 11. 3. *Act.* 13. 8, 10.

Question XI.

Q. What are God's Works of Providence?

A. God's works of Providence are his most holy, wise and powerful, preserving and Governing all his Creatures, and all their Actions.

Q. What Works are here enquired after? Providence. Is Providence a Work as well as Creation? Yes. Whose Work is it? God's. Is Preserving one part of it? Yes. Is Governing another? Yes. What kind are both? Most Holy? Yes. And most Wise? Yes. And most powerful? Yes. What is preserved and Governed? Creatures. Whose? His. How many? All. Their Actions too? Yes. How many? All.

Q. What is the first Proposition?

A. God's Works of Providence are most Holy; Psal. 145. 17. The Lord is Holy in all his Works.

Q. What is the second Proposition?

A. God's Works of Providence are most Wise; Psalm 104. 24. O Lord, how manifold are thy Works, in Wisdom hast thou made them all, Isa. 28. 29.

Q. What is the third Proposition?

A. God's Works of Providence are, his powerful preserving all his Creatures, Heb. 1. 3. Upholding all things by the Word of his Power, Neh. 9. 6.

Q. What is the fourth Proposition?

A. God's Works of Providence are his governing all his Creatures, Psal. 103. 19. His Kingdom ruleth over all.

Q. What

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Q. What is the fifth Proposition?

A. God's Works of Providence are, his preserving and governing all his Creatures Actions, Mat. 10. 29, 30, 31. One Sparrow shall not fall to the ground without your Father. 30. The very hairs of your head are numbred.

Q. What do you observe from this Answer, concerning God's works of Providence?

A. From hence I do Observe,

Obs. 1. That there is a Providence, Prov. 15. 3. 2 Chron. 16. 9.

Obs. 2. That the Administration of Providence is a work, as well as Creation; John 5. 17.

Obs. 3. That the Works of Providence are the Works of God, no less than the Works of Creation, Psalm 22. 28. Dan. 4. 34, 35. Dan. 6. 26, 27. Neh. 9. 6.

Obs. 4. God by Creation made all things of nothing, by Providence preserves and keeps them from sinking into nothing, as the first part of Providence, Acts 12. 28. Heb. 1. 3.

Obs. 5. God doth govern, guide, order, dispose, rule, and over-rule what he did create, and doth preserve, as the second part of his Providence, Dan. 4. 26, 34, 35.

Obs. 6. All Creatures from the highest Angel to the smallest Ant, are the Objects of God's Providence, Acts 27. 22, 23, 24, 25, 34. Dan. 4. 35. Mat. 6. 26, to 31. & 10. 29, 30.

Obs. 7. God hath a Right to rule and govern all, because all are his Creatures, 1 Chron. 29. 11, 12.

Obs. 8. No Actions of any Creatures are exempted from the Providence of God, by caus-

ing

ing such as are good, and permitting, restraining and over-ruling such as are bad. *Acts* 14. 16, 17.

Psal. 76. 10. *Gen.* 50. 20.

Obs. 9. All God's Works of Providence are most pure, just, and free from all Sin, or least Iniquity, because most Holy, *Ezek.* 18. throughout. v. 25, 29. *Rom.* 2. 6. *Gen.* 18. 20, 21, 23, 24, 25.

Obs. 10. All God's Works of Providence are done according to unsearchable Counsel and highest Reason, ordering all things for the best, because they are most wise, *Rom.* 11. 33. *Psal.* 104. 24. *Gen.* 50. 20.

Obs. 11. What God in his Providence will do, have done, or not have done, cannot be resisted, because it is most powerful, *Dan.* 4. 35. *Job* 9. 12. *Isa.* 45. 7, 9.

Obs. 12. Tho' God ordinarily useth second Causes in the Works of Providence, which he did not in the Works of immediate Creation, yet his Works of Providence are perfect, independent, and all-sufficient.

Q. Why say you so?

A. 1. Because preserving and governing comprehend all the Parts of Providence, *Psal.* 36. 6. & 67. 4.

2. Because its Objects are all Creatures, and all their Actions, *Psf.* 103. 19. & 76. 10. *2 Kings* 19. 28.

3. Because of its Properties, Ways, and Manner of Administration, since all is done with infinite Holiness, Wisdom and Power, *Job* 9. 4. & 36. 5, 6.

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Question XII.

Q. What special Act of Providence did God exercise toward Man in the State in which he was created?

A. When God had created Man, he entred into a Covenant of Life with him, upon Condition of perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death.

Q. Was there any special Act of Providence towards Man, more than others of his Visible Works? Yes. In what state? In which he was created. What was it? A Covenant entered into. What Covenant? Of Life. Who were the Covenanting Parties? God and Man. Was there any Condition? Yes. What was it? Perfect Obedience. What was set out for his Trial? The Tree of Knowledge, &c. Was he forbidden to eat of it? Yes. What was to be the Punishment? Death. When was all this done? When God had created man.

Q. What is the Covenant of Life?

A. The Covenant of Life is God's Agreement with Adam, and promise of Eternal Life to him and his Posterity, on Condition of his perfect, personal and perpetual Obedience.

Q. What is Obedience?

A. Obedience is that whereby the Rational Creature sweetly joyns with the Will of its Superiour, doing what he commands, and forbearing to do what he forbids.

Q. When is Obedience perfect?

A. Obedience is then perfect, when nothing to it is wanting, but is throughly finished.

Q. What

Q. What is a Condition ?

A. A Condition is a special Term or Clause, on the fulfilling whereof, the performance of a Covenant wholly depends.

Q. Why was it called the Tree of Knowledge of good and evil ?

A. It was so called from the Event, for Man by eating of it, came experimentally to know, what good he had lost, and what evil he had plunged himself into.

Q. What do you mean by forbidding ?

A. By God's forbidding him, I mean, God's charging him by way of Authority, not to eat of it.

Q. Upon what pain did God charge him not to eat of that Tree ?

A. God did charge him not to eat thereof, upon pain of Death ?

Q. Upon pain of what Death did God charge him ?

A. Upon pain of Death Temporal, Spiritual and Eternal.

Q. What is Death Temporal ?

A. Death Temporal is an actual separation of the Soul from the Body.

Q. What is Death Spiritual ?

A. Death Spiritual is a Death in Sin, or an utter Want of Holiness, and also a Proneness to all in.

Q. What is Death Eternal ?

A. Death Eternal is a separation of Soul and Body from the comfortable presence of God, and undergoing most grievous Torment in Hell for ever.

Q. What is the first Proposition ?

N 2

A. When

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A. When God had created Man, he entred into a Covenant of Life with him, upon Condition of perfect Obedience, *Gal. 3. 12. The man that doth them shall live in them : Rom. 10. 5.*

Q. What is the second Proposition?

A. God forbid Man to eat of the Tree of Knowledge of Good and Evil, upon pain of Death, *Gen. 2. 17. Of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely dye? Gen. 3. 3.*

Q. What do you Observe from this Question and Answer, concerning God's Providence towards Man in that Estate wherein he was created?

A. From hence I do Observe these things,

Obs. 1. There was a more special Act of Providence towards Man, than there was towards any other of God's Visible Works, *Gen. 2.*

Obs. 2. This special Providence of God towards Man, was while Man was in the state of Innocency in which he was created; *Gen. 2.*

Obs. 3. This special act of Providence was a Covenant made, *Gen. 2. 16, 17. & 3. 22.*

Obs. 4. The Parties covenanting were the Holy God and Innocent Man, *Gen. 2. 16.*

Obs. 5. Tho' the word *Covenant* be not mentioned in Scripture 'till after *Adam's* fall, yet there was a mutual Agreement and Consent between God and Man, on some Conditions to do this and that, to and for each other, which is a Covenant.

Obs. 6. God's covenanting Promise and Engagement on his part, was implicitly included in the express Threatning, which is confirmed by the Apostle, *Gal. 3. 12. The man that doth them shall*

live in them; Rom. 10. 5. Moses describeth the Righteousness which is of the Law, that the man that doth those things shall live by them.

Obs. 7. Innocent Adam was bound to consent to the Condition proposed, viz. Perfect Obedience. If he did consent, that was his Covenanting Act; if he did not consent, when bound, he sinned, before he did sin; which is a Contradiction.

For this was done while he was in the state in which he was created.

Obs. 8. This was a Covenant of Life, wherein God promised the continuance of Natural and Spiritual Life, and the giving of Eternal Life to Innocent Man, implied in Gen. 3. 22. & 2. 9.

Obs. 9. This Covenant of Life betwixt God and Innocent Man was not absolute, but conditional, Gen. 2. 16, 17.

Obs. 10. This Condition of this Covenant of Life on Man's part, was personal, perfect and perpetual Obedience, Gal. 3. 10.

Obs. 11. The Tree of Knowledge of Good and Evil, was set out and appointed by God, to be the Trial of Man's Obedience, Gen. 2. 17.

Obs. 12. God did expressly charge and forbid Man, that he should not eat of that Tree, Gen. 2. 17.

Obs. 13. The Charge and Threatning of God upon his Disobedience was, that he should suffer the pain of Death Temporal, Spiritual and Eternal, Gen. 2. 17.

Obs. 14. Sin is an hainous Evil, when God threaten'd Man with the pain of three Deaths,
N 3 Temporal,

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Temporal, Spiritual and Eternal; and with the loss of three Lives, Temporal, Spiritual, and Eternal Life, in case he should sin, *Rom. 6. 23.*

Obs. 15. It was an act of Grace in God, so infinitely above Man, to enter into a Covenant of Works with Man, when he had created him, when being his Maker, out of his absolute Sovereignty he might have commanded it, without Covenanting with him; yet HE covenanted with him, *Psal. 8. 3, 4, 5, 6, 7, 8. Psal. 144. 3.*

Question XIII.

Q. Did our first Parents continue in the Estate wherein they were Created?

A. Our first Parents being left to the freedom of their own will, fell from the Estate wherein they were created, by sinning against God.

Eccles. 7. 29. God made man upright, but they have sought out many Inventions.

Gen. 3. 6, 7, 8, 13. When the Woman saw that the Tree was good for food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her Husband with her, and he did eat. 7. And the Eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves Aprons. 8. And they heard the voice of the Lord God walking in the Garden in the cool of the day; and Adam and his Wife hid themselves from the presence of the Lord God, amongst the Trees of the Garden. 13. The Woman said, the Serpent beguiled me, and I did eat.

Q. What is the Name of that Act, by which Man's

Man's Estate was changed? *A Fall.* What Relation is here exprest of the Persons that fell? *Parents.* Had you and I, and all Men, any Relation to them? *Yes; they were our Parents.* What Order of Parents? *The first.* What did they fall from? *An Estate.* What Estate? *In which they were created.* Was not that a rich, and great, and good Estate? *Yes.* What did they fall by? *By sinning.* Against whom? *Against God.* Was this from their own Will? *Yes.* Why? had they not a free Will? *Yes.* And were they left to their own Freedom? *Yes.* Was that a compelling Cause of their Sinning? *No.* Did they willingly Sin? *Yes.*

Q. Who were our first Parents?

A. Our first Parents were *Adam* and *Eve*, the two Persons from whom all Mankind descended.

Q. What is the Will of Man?

A. The Will of Man is that Faculty of the reasonable Soul, whereby a Man chooseth or embraceth a real or seeming Good, and refuseth or avoids a real or seeming Evil.

Q. What is freedom of Will?

A. freedom of Will is that natural Liberty of the Will by which of its own Accord it moves it self either towards or from an Object, and is neither forced, nor by any absolute Necessity, determined to do good or evil.

Q. What do you observe from this Answer to the Question, whether our first Parents did continue in the state in which they were created?

A. I do from hence observe these things:

Obs. 1. Man that was highly exalted did fall.

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Rom. 5. 15. to the End. Adam's Sin, five times called an Offence in the Greek, is a Fall.

Obs. 2. There were two that were Parents to all Children, that were never Children to any Parents, Gen. 2. 7, 22. with Gen. 3. 20.

Obs. 3. The first Man and first Woman that God made, were the Ring-leaders of Evil, and set a bad Example to all Mankind, Eccles. 7. 29. Gen. 3. 6.

Obs. 4. Our first Parents, by their first Sin completed, fell from the first Estate in which they were created, Gen. 2. 8. & 3. 23, 24. compared.

Obs. 5. Sin hath been of a long Standing, of great Antiquity, being almost as old as the World; so that bare Antiquity is no Proof that a thing is good, Jer. 6. 16. Good as well as Old, Gen. 3. 6.

Obs. 6. The Estate in which our first Parents were created was holy and happy, yet mutable, for they did fall into Sin and Misery, Gen. 1. 26, 27, 28. with Gen. 3. 12, 16, 17, 18, 19.

Obs. 7. Liberty and Freedom of Will in it self is no sure Footing for our standing in a holy and happy Estate.

The Fall of Angels, and of our first Parents, who had Freedom of Will, is a sufficient Evidence of this.

Obs. 8. Perfect inherent Holiness in its own Nature, without God's Assistance, is no certain Security against total Apostacy.

The Example of the Angels, and of our first Parents that did totally fall, is a Proof hereof.

Obs. 9. Our first Parents were not by any unavoidable Necessity compelled or constrained

strained to Sin, but it was their own Choisee,
Gen. 3. 6.

Obs. 10. The greatest Excellency in Creatures left to themselves, might be abused by falling into most heinous Sin: Angels and our first Parents are Instances of this.

Obs. 11. Sinning against God was the Cause of that great Change that came upon Man, in not continuing in that Estate in which he was created, Gen. 2. 17. & 3. 11, 12, 13.

Obs. 12. Adam, in the Estate in which he was created, had a Power to not-sin, and no Inclination to sin, yet this did not effectually keep him from Sin, nor from falling from that Estate in which he was created, Gen. 1. 26, 27. with Gen. 3. 6. An Instance of sufficient Grace that was not effectual.

Question XIV.

Q. What is Sin?

A. Sin is any Want of Conformity unto, or Transgression of the Law of God, 1 John 3. 4. Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law.

Q. What is the Evil, of which it is enquired what it is? Sin. What is Sin against? Against the Law. Whose Law? The Law of God. Is Want of Conformity to God's Law a Sin? Yes. What Want? Any Want. Is the Transgression of the Law a Sin? Yes. Is any Transgression of it a Sin? Yes.

Q. What do you mean by Conformity?

A. I mean, a Likeness, Resemblance, or Suitableness.

Q. What

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Q. What is Want of Conformity to the Law of God?

A. It is the Want of that Agreeableness, Suitableness, Likeness, or Obedience, there should be to the Law of God, in the Faculties, Habits and Acts of the whole Man.

Q. What is a Transgression?

A. A Transgression is a going beyond or beside our due Bounds or Limits set us by the Law of God.

Q. What is the Law of God, or moral Law?

A. The Law of God is that perfect Rule of Life and Manners, at first implanted by God in the Soul of Man; by all Mankind, universally, constantly, entirely, perfectly and personally to be obeyed, and afterward engraven by God himself in two Tables of Stone, and delivered to Moses on the Mount.

Q. What do you observe from this Question, What is Sin?

A. From the Answer to it, I observe these things:

Obs. 1. Sin supposeth a Law, because where there is no Law, there is no Transgression, *Rom. 4. 15.*

Obs. 2. God is that Man's Creator, is his supreme Law-giver, *Isa. 33. 22. Jam. 4. 12.*

Obs. 3. God hath actually made a Law, and laid Commandments on all Mankind as his Creatures and Subjects, *Exod. 24. 12. Isa. 1. 10. & 8. 20.*

Obs. 4. The Law of Nature is God's Law, because those that sin against this, do sin against God, *Rom. 1. 19, 20, 21, 32.*

Obs. 5.

Obs. 5. The Law of God in some part of it, and more darkly is written on Man's Heart, but more fully and clearly is laid down in the written Word of God, *Hos. 8. 12. Rom. 2. 14, 15.*

Obs. 6. The Law of God is a perfect Rule, because by it may be known whatsoever is Duty or Sin, *Psal. 19. 7. Rom. 7. 7.*

Obs. 7. Omission being a want of Conformity to what the Law requires, is a Sin; as not-praying, not-loving, not-obeying according to the Law, *Fer. 6. 19. & 9. 13. & 16. 11.*

Obs. 8. The Commission of what the Law forbids, being a transgression of the Law, is a Sin, *Mat. 15. 3. Dan. 9. 11.*

Obs. 9. Any want of Conformity to what the Law requires in the inward or outward Man, in any kind or degree, is a Sin, *Gal. 3. 10. Deut. 27. 26.*

Obs. 10. Any Transgression, or going beyond the bounds of what the Law forbids, in thought, word, or deed, is a Sin, *Jam. 2. 10. Mat. 5. 22, 28.*

Obs. 11. Sins of Omission and Commission, or want of Conformity to, and transgression of the Law of God, comprehend all sorts of Sin against the Law of God, *Isa. 1. 16, 17. Psal. 34. 4. Rom. 3. 10, to 20.*

Obs. 12. Sin must be the worst of Evils, because it is against the Holy and best Laws of God, who is the best of Beings, *Rom. 7. 12, 13. Psal. 51. 4. Luk. 15. 18.*

Obs. 13. Nothing can be a Sin, but what is expressly, or by just consequence against the Law of God, *Rom. 4. 15. 1 Joh. 3. 4.*

Obs.

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Obs. 14. Conformity and Non-conformity must be judged of as good or bad, according to the Law it hath respect unto.

Swearers, Drunkards, &c. are Conformists to the Law of Sin, and are Non-conformists to the Law of God.

Idolatrous Worshippers are Conformists to the Laws of Men, and Non-conformists to the Laws of God.

Refusers of Idolatrous Worship are Conformists to the Law of God, and Non-conformists to the Laws of Men that require it, *Dan.* 3. 4, to 13. *Dan.* 6. 8, to 14.

Question XV.

Q. What was the sin whereby our first Parents fell from the Estate wherein they were Created?

A. The Sin whereby our first Parents fell from the Estate wherein they were Created, was their eating the forbidden fruit; *Gen.* 3. 6. *The Woman took of the fruit of the Tree, and did eat, and gave also to her Husband, and he did eat.* 12. *The Man said, the Woman, whom thou gavest to be with me, she gave me of the Tree, and I did eat.*

Q. Was there any fruit forbidden to our first Parents? *Yes.* Were they forbidden to eat of it? *Yes.* Yet did they eat of it? *Yes.* Was that the Sin whereby they fell? *Yes.* From what? *From the Estate in which they were created.*

Q. What do you Observe concerning our first Parents eating the forbidden fruit?

A. Concerning it, I Observe these things from *Gen.* 3.

Obs. 1. This fruit was forbidden by God for the

the Discovery of his Sovereign Dominion over Man : So in other points, *Lev.* 19. 12, 13, 14, 16, 18, 28, 30, 37.

Obs. 2. What is indifferent in it self, becomes unlawful when forbidden by God, *1 Chron.* 13. 9, 10. *1 Sam.* 6. 19.

Obs. 3. We must not judge of the smalness of a Sin by the Act that is done, because it may become hainous by the Circumstances attending it, *Acts* 5. 1, to 12.

Obs. 4. Satan's subtlety is discerned, in the choice that he made of his tempting Instruments, to draw on the eating the forbidden fruit, *Gen.* 3. 1. *2 Cor.* 11. 3.

Obs. 5. Satan did proceed by Steps, to prevail with *Eve* to eat the forbidden fruit, *Gen.* 3. 1, 2, 3, 4.

Obs. 6. It is very dangerous to parley with the Tempter, for *Eve* so doing was prevailed with to eat forbidden fruit, *Gen.* 3. 4, 5, 6.

Obs. 7. The safest way is to resist a Temptation in the beginning, *1 Thes.* 5. 22. *Eve* not so doing, did eat.

Obs. 8. Sin got into our first Parents Hearts, through the Door of their Sense, *Gen.* 3. 6.

Obs. 9. Inordinate pleasing of the sensitive Appetite, is a common Bane of the immortal Soul, *Gen.* 3. 6. *Phil.* 3. 19.

Obs. 10. Man left to himself, will not be awed by God's severest threatnings, to forbear what God forbids, *Gen.* 2. 17. comp. *Gen.* 3. 6, 12.

Obs. 11. The Devil was a Liar, and a Murderer, and an Enemy to Mankind from the beginning,

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ning, in his tempting to the forbidden Fruit, *Gen.* 3. 1, 4, 5. *John* 8. 44.

Obs. 12. The eating of the forbidden fruit was not simply the first Sin of our first Parents, but the finishing of their first Apostacy, *Gen.* 3. 3, 4, 5, 6.

Q. Because the eating the forbidden fruit seems to many to be so small a Sin, and yet all the World suffers for it, can you make any Observations, that set forth the hainousness of this Sin, for clearing the Justice of God, in so punishing of it as he hath done?

A. The hainousness of their eating the forbidden fruit does appear,

1. By Ten Sins that went before their eating of it.
2. By Ten Sins included in it.
3. By Ten great Evils that followed after it.
4. By Ten aggravating Circumstances attending it.
5. By Ten Commands all broken by it.

N. B. Tho' all these were opened by Interloquutory Catechizing, yet the designed Brevity in this will not admit the inserting of them here.

Question XVI.

Q. Did all mankind fall in Adam's first Transgression?

A. The Covenant being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.

Q. Was

Q. Was there a Covenant made with Adam?
Yes. For himself only? *No.* For whom besides himself? For his Posterity. Do all Men descend from Adam by ordinary Generation? *Yes; all but Christ.* Did all then, except Christ only, sin in Adam? *Yes.* And fell with him? *Yes.* In what Transgression? *In his first.*

Q. What is the first Proposition?

A. The Covenant was made with Adam, not only for himself but for his Posterity, Gen. 1. 28. God blessed them, and God said unto them, be fruitful and multiply, and have dominion over the fish of the sea, &c. Gen. 2. 16, 17. The Lord commanded the man, saying, of every tree of the garden thou may'st freely eat. V. 17. But of the tree of the knowledge of good and evil thou shalt not eat thereof; for in the day thou eatest thereof, thou shalt surely die.

Q. What is the second Proposition?

A. All Mankind descending from Adam by ordinary Generation, sinned in him, and fell with him in his first Transgression, Rom. 5. 18, 19. By the offence of one, judgment came upon all men, to condemnation. 19. By one man's disobedience many were made sinners.

Q. What do you observe concerning all mankind, in reference to Adam's Fall?

A. Concerning this I do observe,

Obs. 1. Adam was a publick Person, the common Head or Representative of all Mankind, Rom. 5. 14, 15, 16, 17, 18, 19. 1 Cor. 15. 47.

Obs. 2. All Mankind was virtually in Adam's Loins, and descended from him, Acts 17. 26.

Obs. 3.

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Obs. 3. It is usual with Men to covenant with others, for themselves and Children to be born from them; and so hath God with Men, for themselves and theirs after them, *Gen. 9. 9. & 17. 7. Deut. 29. 14. 15. Psal. 89. 28. to 38.*

Obs. 4. The Command given to Man obliged *Adam's* Posterity to forbear the Forbidden Fruit, it being no more lawful for them, than for that *Man* to eat of it, *Gen. 2. 16, 17.*

Obs. 5. All Mankind descended from *Adam* by ordinary Generation, except Christ only, who descended from him in an extraordinary Manner, *Mat. 1. 1, 20, 21, 22, 23. Luke 3. 23, 38.*

Obs. 6. *Adam*, by his Sin, losing the holy Image and Likeness of God; those that by ordinary Generation descended from him lost it also, and so fell with him, *Gen. 5. 3. Rom. 5. 12.*

Obs. 7. The Man Christ Jesus, and only he, escaped the Sin of *Adam*, because he came into the World in an extraordinary Way, *Heb. 7. 26. Mat. 1. 18. Luke 1. 31. to 36.*

Obs. 8. It was only *Adam's* first Sin, and not in his after-Sins, in which all Mankind Sinned in him, *Rom. 5. 12, to 20.*

Obs. 9. Sin is of a contagious and malignant Nature, when one Sin defiled and destroyed all Mankind, *Rom. 5. 12. 1 Cor. 15. 22.*

Obs. 10. Such as are Sharers in Sin, shall be Sharers in the bitter Fruits of Sin: For as all Mankind Sinned in *Adam*, so they fell with him, *Rom. 5. 12, 18.*

Obs. 11. Not only our own actual Transgressions, but also the first Sin of the first Man is to all

Mankind Matter of deep Humiliation, because all Sinned in him, *Eph. 2. 3. Psal. 51. 5.*

Obs. 12. All Mankind sinned in *Adam*, and fell with him, because they were included in *Adam's* Covenant, *Gen. 2. 16, 17.* compared with *Rom. 5. 12, to 20.* and *1 Cor. 15. 21, 22.*

Question XVII.

Q. Into what Estate did the Fall bring Mankind?

A. The Fall brought all Mankind into an Estate of Sin and Misery, *Rom. 5. 12.* By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. Was not Man's Estate good, in which he was created? *Yes.* Is it changed? *Yes.* Into what Estate? *Of Sin.* And what else? *Of Misery.* What was this Change made? *By the Fall.* Did the Fall bring others into this Estate? *Yes.* How many? *All Mankind.*

Q. What do you observe concerning the Estate of Mankind by the Fall?

A. From hence I do observe these things;

Obs. 1. There is such a dreadful thing as Sin amongst Mankind, *Jam. 3. 2. 1 John 1. 8.*

Obs. 2. Misery is come upon Mankind, *Job 5.*

Lam. 1. 7.

Obs. 3. Mankind is, as *Adam's* Offspring, in Estate or abiding Condition of Sin, *Rom. 3. to 19.*

Obs. 4. Mankind is, as *Adam's* Offspring, in Estate or abiding Condition of Misery, *Rom. 16. Eccles. 8. 6.*

Obs. 5. Misery follows after Sin, and one isailed upon the other: For When Man fell in-

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to Sin, he fell into Misery, *Gen. 3. 12, 13, 16, 17, 18, 19. Rom. 5. 12.*

Obs. 6. To be in an Estate of Sin, and not in an Estate of Misery, is Impossible, *Heb. 2. 3. 8. 12. 25. Luke 13. 3, 5. Exod. 34. 7. 1 The*
5. 3.

Obs. 7. Mankind was not made in an Estate either of Sin or Misery, but after he was made he was brought into both, *Gen. 1. 26, 27. Gen. 3. 6, 16, 17, 18, 19.*

Obs. 8. It was the Fall of the first Man that brought all Men into an Estate of Sin and Misery *Rom. 5. 16, 17, 18, 19.*

Obs. 9. There never was such a Fall of any Man, as of the first Man, to have so many Fallen with him, *1 Cor. 15. 22. Rom. 5. 12.*

Obs. 10. Tho' other Kinds of Visible Creatures, by the Fall of the first Man, were brought into Bondage, and made subject to Vnity, yet Mankind only amongst them was brought into a State of Sin, and liable to eternal Misery for Sin, *Rom. 8. 20, 21, 22. Isa. 1. 7. Jer. 8. 6, 7.*

Obs. 11. Tho' there be a Difference amongst Mankind, in respect of their Natural Parts, yet there is no Difference in Respect of the Goodness of their Hearts by Nature, because by the Fall, all were brought into a State of Sin *Eph. 2. 3.*

Obs. 12. Tho' there be a Difference amongst Mankind, in Point of worldly Prosperity, yet there is no Difference amongst them, as Adam's Offspring, in Point of Spiritual Misery; for by the Fall they were all brought into a State of Misery, *Rom. 3. 9. Jam. 5. 1.*

Question XVIII.

Q. Wherein consists the Sinfulness of the Estate whereinto Man fell?

A. The Sinfulness of the Estate whereinto Man Fell, consists in the Guilt of Adam's first Sin, the Want of Original Righteousness, and the Corruption of his whole Nature, (which is commonly called Original Sin) together with all actual Transgressions which proceed from it.

Q. Is Man's Estate sinful? Yes. How came he into it? He fell into it. Doth this Sinfulness consist in the Guilt of Adam's Sin? Yes. Of which? Of his first. And in what else? In the want of Original Righteousness. Is this all? No. What else doth it consist in? In the Corruption of his Nature. What Part of his Nature? Of the whole. What is this commonly called? Original Sin. Besides this, hath not Man actual Transgressions? Yes. Whence do actual Transgressions proceed? From the Corruption of his whole Nature.

Q. What do you mean, when you say, it consists in such things?

A. I mean, it stands in, or is made up of such things.

Q. What is Guilt?

A. Guilt is a Liableness, or binding over of a Person to Punishment, by reason of an Offence committed by him.

Q. What is Original Righteousness?

A. Original Righteousness is that perfect Conformity to the Will of God, with which God endowed Adam in his first Creation.

Q. What do you mean by Nature?

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A. By Nature I mean, the Constitution of the whole Man, as made up of Soul and Body, with all the Faculties of the Soul, and Members of the Body.

Q. What do you mean by the Corruption of Nature?

A. By the Corruption of Nature I mean, the Spoiling, Depraving, and Infection of Nature.

Q. What is Original Sin?

A. Original Sin is that Corruption of our whole Nature drawn from our first Parents, whereby we are utterly indisposed, disabled, and made opposite to all Saving Good, and wholly inclined to Evil.

Q. What is an actual Transgression?

A. An actual Transgression is a particular Omission of some Duty required, or Commission of some Sin forbidden by the Law.

Q. What is the first Proposition?

A. The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam's* first Sin: Rom. 5. 12, 19. *By one man's disobedience many were made sinners.* Gen. 2. 16, 17. 1 Cor. 15, 21, 22, 45, 49.

Q. What is the second Proposition?

A. The Sinfulness of that Estate whereinto Man fell, consists in the Want of Original Righteousness; Rom. 3. 10. *There is none Righteous, no, not one.* 11. *There is none that understandeth, there is none that seeketh after God.* 12. *They are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no, not one.*

Q. What is the third Proposition?

A. The Sinfulness of that Estate whereinto Man fell, consists in the Corruption of his whole Nature, which is commonly called Original Sin: Ephes. 2. 1, 2, 3. *Ye were dead in trespasses and sins, &c.* Psal. 51. 5. *Behold I was shapen in iniquity,*

iniquity, and in sin did my mother conceive me.

Q. What is the fourth Proposition?

A. The Sinfulness of that Estate whereinto Man fell, consists in all actual Transgressions that proceed from Original Sin.

Mat. 15. 19, 20. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20. These are the things which defile a man.

Q. What do you observe concerning the Sinfulness of Man's State?

A. From the Answer to this Question I observe,

Obs. 1. All Men, as Adam's Offspring, are liable to Punishment, and bound over to Condemnation for Adam's first Sin, Rom. 5. 15, 16, 17, 18.

Obs. 2. Every Child of Adam is guilty of Sin, before he hath committed any actual Sin, Rom. 5. 13, 14.

Obs. 3. Man in his Fallen Estate doth want that perfect Conformity to the Will of God, which Adam had in his first Estate, Rom. 3. 23.

Obs. 4. The Want of Original Righteousness is worse than the Want of any wordly Things, because it is a sinful Want, Psal. 14. 1, 2, 3. Jer. 4. 22. Eph. 4. 18.

Obs. 5. When Man became guilty before God, he lost his Original Righteousness, Rom. 5. 19.

Obs. 6. The Want of Original Righteousness, or what the Holy Image of God in Adam consisted in, is universal, total, equal; all Men, all alike, in every Degree, as Fallen, do want it.

Some want Health, Ease, Friends, more or less than others; but all, as Adam's Children, want

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want all that Holy Image of God, which once he had, *Rom.* 3. 23. & 7. 18. *1 Cor.* 2. 14.

Obs. 7. The whole Nature of Man, in the Soul and Faculties thereof, in the Body and Members thereof, is defiled, depraved, and corrupted by Sin, *Tit.* 1. 15. *Jer.* 17. 9. *Rom.* 8. 7. *Zac.* 7. 11, 12. *Rom.* 3. 13, to 20. & 6. 13.

Obs. 8. The Want of Original Righteousness made Way for the Corruption of Man's Nature, *Psal.* 35. 1, 2, 3, 4. *Rom.* 3. 10, 11, &c. compare V. 18. *the want of righteousness*, V. 10. *and of the fear of God*, V. 18. is the Cause of the Evils in the Verses that are between the 10th. and 18th.

Obs. 9. The Corruption of Man's Nature includes Inability to, Aversness from all saving Good, and continual Proneness to all Evil, *Rom.* 5. 6. & 8. 7, 8. *Col.* 1. 21. *Gen.* 6. 5. & 8. 21.

Obs. 10. Actual Transgressions proceed from original Corruption, as corrupt Fruit from a rotten Tree, *Mat.* 15. 19, 20.

Obs. 11. Actual Transgressions added to our natural Corruption, aggravate the Sinfulness of the State into which Man Fell, and are a Part of it, *Psal.* 51. 4, 5.

Obs. 12. The Corruption of the whole Nature of Man is commonly and fitly called Original Sin, for Three Reasons:

1. Because it is derived from *Adam*, the Original of Mankind, *Rom.* 5. 19.

2. Because it is in every Man, from his Original or Beginning of his Being, *Job* 14. 4. *Psal.* 51. 5.

3. Because it is the Original of all actual Transgression, *Mat.* 15. 19, 20.

Obs. 13.

Obs. 13. Original and actual Sins are two sorts and kinds of sin comprehending all, *Jam.* 1. 14, 15.

Obs. 14. It is an actual Sin to deny Original Sin, because this is no Scripture term, when Scripture words, as Old Man, Flesh, Indwelling-Sin, do assert such Corruption of Nature as is meant by Original Sin, *Rom.* 6. 6. & 8. 5. & 7. 17, 20.

Question XIX.

Q. What is the Misery of that Estate whereinto Man fell?

A. All Mankind by their fall lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death it self, and to the Pains of Hell for ever.

Q. Hath Man lost Communion with God? *Yes.* By what? *By the Fall.* What is Man fallen under? *God's Wrath and Curse.* What is Man liable to? *Miseries.* How many? *All.* Where? *In this Life.* To what else? *To Death it self.* Is that all? *No.* What is he liable to after Death? *Pains.* Where? *In Hell.* How long? *For ever.* What Man by the Fall was made so miserable? *All Mankind.*

Q. What is Communion with God?

A. Communion with God is sweetest Intimacy, Acquaintance or Fellowship with God, and enjoying of his gracious Presence and Comforts.

Q. What is the Wrath of God?

A. The Wrath of God is God's revenging Justice, most fiercely burning against Sin.

Q. What is the Curse of God?

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A. The Curse of God is the worst of Evils threatned by God, to be inflicted on the breakers of the Law.

Q. What is it to be liable to all Miseries?

A. It is to lie open, or to be subject to a sad and wretched Condition.

Q. What is it to be liable to Death?

A. It is to be subject to the Separation of the Soul from the Body.

Q. What is Hell?

A. Hell is the place and state of Damned Devils and Reprobates, where the Wicked are shut out from God's favourable Presence, and are punished with unspeakable Torments in Body and Soul, with the Devil and his Angels for ever.

Q. What is the first Proposition?

A. All Mankind by their Fall lost Communion with God, Gen. 3. 8, 10, 24. *Adam and his Wife hid themselves from the presence of the Lord God. 10. I was afraid, and I hid my self. 24. And so he drove out the Man.*

Q. What is the second Proposition.

A. All Mankind by their Fall are under God's Wrath, Ephes. 2. 3. *And are by Nature the Children of Wrath even as others.*

Q. What is the third Proposition?

A. All Mankind by their Fall are under God's Curse, Gal. 3. 10. *As many as are of the Works of the Law, are under the Curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.*

Q. What is the fourth Proposition?

A. All Mankind by their Fall are made liable to all the Miseries of this Life, Lam. 3. 39. *Wherefore*

fore doth a living man complain, a man for the punishment of his sins?

Q. What is the fifth Proposition?

A. All Mankind by their Fall are made liable to Death it self, *Rom. 6. 23. The wages of sin is Death.*

Q. What is the sixth Proposition?

A. All Mankind by their Fall are made liable to the pains of Hell for ever, *Mat. 25. 41. Then shall he say to them on the left hand, depart from me, ye Cursed, into everlasting fire prepared for the Devil and his Angels.*

Q. What do you observe concerning the misery of Man by the fall?

A. From this Answer concerning it, I Observe these things,

Obs. 1. Man before his Fall had Communion with God, else he could not have lost it, *Gen. 1. 26, 27, 28, 29. & 3. 8.*

Obs. 2. Many, and very great were the Evils of Punishment, that did fall upon Man, when he fell into the Evil of Sin: Six are here expressed, and many more contained in them, *Gen. 3. 16, 17, 18, 19.*

Obs. 3. Privation of Good, is a punishment of the evil of Sin; for it is here expressed by a Loss, *Isa. 59. 2. Jer. 3. 23.*

Obs. 4. The loss of Acquaintance and Communion with God, the chief Good, is the greatest Punishment; for it is set here in the first place before the rest, *Gen. 3. 8. 2 Thess. 1. 9.*

Obs. 5. Man first forsaketh God, before God withdraws his gracious Presence from Man; for Man

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Man by his Fall lost his Communion with God: 2 Chron. 15. 2. Deut. 31. 16, 17.

Obs. 6. When Man lost God's Favour by his Fall, he fell under God's Wrath, for that is set next; before God's presence was Man's Comfort, but after a Terrour to him, Gen. 3. 8, 10.

Obs. 7. Sin turns Blessings into Curses. Man before he had sinned was blessed by God, when he had sinned came under his Curse, Gen. 1. 28. & 3. 16, 17, 18. Mal. 2. 2.

Obs. 8. To be under God's Wrath and Curse, is to be under God's revenging Justice, and the worst of Evils threatned by God, Deut. 28. 15, to end. Gen. 4. 9, to 14.

Obs. 9. Such as are under God's Wrath and Curse, are liable to all Miseries, Deut. 29. 19, to 29.

Obs. 10. The Miseries that fallen Man is liable to, are partly in this Life, and partly in the Life to come, Rom. 2. 5, 6, 8, 9.

Obs. 11. Man by the fall being liable to all Miseries in this Life, is liable to both Spiritual and Temporal, Eph. 2. 12. Gen. 3. 17.

Obs. 12. Man by the Fall being under God's Wrath and Curse, is so made liable to Spiritual and Inward Punishments in this Life, as Blindness of Mind, Reprobate Sense, Strong Delusions, Hardness of Heart, Horror of Conscience, and Vile Affections, Eph. 4. 18. Rom. 1. 28, 2 Thes. 2. 11. Rom. 2. 5. Isa. 33. 14. Gen. 4. 13. Mat. 27. 4. Rom. 1. 26.

Obs. 13. Man by the Fall being under God's Wrath and Curse, is so made liable to all Outward and Temporal Punishments, as the Curse of

God upon the Creatures for our sakes, and other Evils that befall us in our Bodies, Names, Estates, Relations and Employments, *Gen. 3. Dent. 28. 15*, to the end.

Obs. 14. Man by the Fall being under God's Wrath and Curse, is so made liable to Death itself, that is the Door betwixt the two Worlds, *n. 3. 19. Rom. 5. 12. & 6. 23.*

Obs. 15. Man by the Fall being under God's Wrath and Curse, is liable to the punishment Hell, *Psal. 9. 17. Rev. 21. 8.*

Obs. 16. Man being liable to the Punishment Hell, as by the Fall being under God's Wrath and Curse, is liable to loose all the Happiness of Heaven, and to suffer all the Pains and Torments of Hell, the Punishments of Hell being full of Loss and Sense; *Luke 16. 23, 24. 2 Thes. 3, 9.*

Obs. 17. Man falling from the Estate in which he was created, as sinning Angels did from theirs, is liable to suffer in Hell with the Devil and his Angels, *Mat. 25. 41.*

Obs. 18. The pains in Hell, which Man by the Fall is made liable unto, will last for ever, *n. 14. 10, 11. Mark 9. 43, 44.*

Obs. 19. It is the dreadful Condition of all Mankind, without Exception, that did sin in, and fall with Adam, being under God's Wrath and Curse, to be liable to all the aforesaid Miseries in this Life, and the Life to come; *Rom. 9, 19.*

Obs. 20. That all Mankind by the first Man's sin hath lost Communion with God, and is under his Wrath and Curse, and so made

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made liable to all Miseries in this Life, to Death it self, to the Loss of all the Happiness in Heaven, and to the pains of Hell for ever, is an amazing Instance of the great Evil of Sin, how destructive it is to Man, and provoking to God. *Isa. 3. 9, 10. Jer. 2. 17, 19. Jer. 7. 18, 19, 20.*

Question XX.

Q. Did God leave all Mankind to perish in the state of sin and misery?

A. God having out of his meer good pleasure from all Eternity elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer.

Q. When Man brought himself into a state of Sin and Misery, is he left in it without any Remedy? No. Did God choose any? Yes. How many? Some. To what? To everlasting Life. Why? Of his meer good pleasure. When? From all Eternity. Did God Covenant with fallen Man? Yes. What Covenant was this? A Covenant of Grace. For what end? To deliver his Chosen from what? From a state of Sin and Misery. And to bring them to what? A state of Salvation. By whom? By a Redeemer.

Q. Whom do you mean by the Elect of God?

A. The Elect of God are some of Mankind by God from all Eternity pick'd and culled from the rest, and chosen in Christ unto everlasting Glory?

Q. What do you understand by the Covenant of Grace?

A. T

A. The Covenant of Grace is God's free Offer and Promise of Life and Salvation by Christ, to all Sinners that shall believe in him.

Q. What do you mean by delivering them?

A. God's delivering them is, his setting them at Liberty, or setting them free from danger.

Q. What is this Salvation that God will bring them to?

A. This Salvation is perfect freedom from all Temporal, Spiritual and Eternal Evil; and possession or enjoyment of all Good.

Q. What is a Redeemer?

A. A Redeemer is one that doth deliver, and free a Captive from slavery, by paying down a valuable Price or Ransom.

Q. What is the first Proposition?

A. God hath out of his meer good pleasure, from all Eternity, elected some to everlasting life, Eph. 1. 4. He hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in Love.

Q. What is the second Proposition?

A. God did enter into a Covenant of Grace, to deliver his Elect out of the state of Sin and Misery, and to bring them into a state of Salvation by a Redeemer, Rom. 3. 21. Now the Righteousness of God without the Law is manifested. 22. Given the Righteousness of God, which is by faith of Jesus Christ unto all, and upon all that do believe.

Gal. 3. 21. If there had been a Law given which should have given life, verily Righteousness should have been by the Law. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. What

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Q. What do you observe from this, concerning Man's Recovery ?

A. From this Answer I Observe these things.

Obs. 1. Man first brought himself into Misery, but God is the first in acting for his Recovery, *Gen. 3. 6, 9, 15. Hos. 13. 9.*

Obs. 2. The first Foundation of fallen Man's Recovery was laid in God's Election, *Eph. 1. 3, 4.*

Obs. 3. God's Election was from all Eternity, *Eph. 1. 4.*

Obs. 4. The reason of God's choosing any, was his own meer good pleasure, *Eph. 1. 5, 6, 9, 11.*

Obs. 5. It is but some that God did choose from all Eternity, the rest were passed by, *Rom. 11. 5.*

Obs. 6. The Happiness God chose them to, was everlasting life; *1 Thes. 5. 9.*

Obs. 7. God for the accomplishing of his Decree concerning his Elect, did enter into a Covenant of Grace; *Jer. 31. 33.*

Obs. 8. God's Elect were as well as others, in a state of sin and misery, *Ephes. 2. 3. Tit. 3. 3. 1 Cor. 6. 11.*

Obs. 9. God entered into a Covenant of Grace to set Captives and enthralled sinners free, by delivering of them, *Luke 1. 72, 73, 74, 75.*

Obs. 10. God established a Covenant of Grace that those whom he had chosen, the same he might deliver; *Rom. 8. 30.*

Obs. 11. The Condition that God delivered his chosen from, is a state of sin and misery; *Eph. 2. 4, 5. Acts 26. 18.*

Obs. 12. God doth not deliver any from a state of Misery, whom he doth not deliver from a state

of Sin ; from both or neither : *Eph.* 2. 12, 13.

Obs. 13. God doth not design barely to deliver his chosen from a state of Sin and Misery, but also hath appointed for them a state of Salvation, 1 *Thef.* 5. 9.

Obs. 14. Those whom God hath chosen, them he will effectually and infallibly, by means appointed, bring to Eternal Salvation, 2 *Thef.* 2. 13. 1 *Pet.* 1. 2.

Obs. 15. God delivers his Chosen from Sin and Misery, and brings them to Salvation by a Redeemer, *Gal.* 3. 13. & 4. 4, 5.

Question XXI.

Q. Who is the Redeemer of God's Elect ?

A. The only Redeemer of God's Elect is the Lord Jesus Christ, who being the Eternal Son of God, became Man, and so was, and continues to be God-man, in two distinct Natures, and one Person for ever.

Q. Have God's Elect a Redeemer ? *Yes.* What is the Redeemer's Name ? *His Name is Lord, and Jesus, and Christ.* Whose Son is he ? *The Son of God.* What Son ? *An Eternal Son.* What did he become ? *He became Man.* Is the Redeemer God-man ? *Yes.* And doth he continue to be God-man ? *Yes.* How many Natures hath this Redeemer ? *Two.* Are they distinct ? *Yes.* How many Persons are there in the Redeemer ? *One.* How long shall he be God-man ? *For ever.* How many Redeemers have God's Elect ? *Only one, the Lord Jesus Christ.*

Q. What do you mean, when you say the Redeemer is the Lord ?

A. I

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A. I mean the Redeemer is *Jehovah*, the Sovereign Lord God, that hath his Being in and of himself, and gives Being and Continuance to all things.

Q. What doth the Name *Jesus* signifie ?

A. The Name *Jesus* signifieth a Saviour, or Preserver, from Sin and Wrath.

Q. Why is the Redeemer called *Christ* ?

A. He is called *Christ*, because he was annointed, as Kings, Priests, and Prophets were wont to be, when set apart to their several Offices; so *Christ* our Mediator was annointed, or endued with all the Gifts and Graces of the Spirit above measure, being set apart by God the Father to the Office of a Mediator, and furnished with all Abilities for the full discharge of that Office.

Q. Who is the Eternal Son of God, and why so called ?

A. He is God the Son, the second Person in the Trinity, and so called because he was eternally begotten of the Father.

Q. What is the first Proposition ?

A. The Lord *Jesus Christ* is the only Redeemer of God's Elect, *1 Tim. 2. 5. There is one Mediator between God and Man, the Man Jesus Christ, Acts 4. 12.*

Q. What is the second Proposition ?

A. The Lord *Jesus Christ* being the Eternal Son of God, became Man, *John 1. 14. The Word was made flesh, Gal. 4. 4.*

Q. What is the third Proposition ?

A. The Lord *Jesus Christ* was God and Man, in two distinct Natures, and one Person, *Rom. 9. 5. Of whom, as concerning the flesh, Christ came;*

came; who is over all, God blessed for ever, Luke

1. 35. Col. 2. 9.

Q. What is the fourth Proposition?

A. The Lord Jesus Christ continueth to be God and Man for ever, *Heb. 7. 24, 25. This Man, because he continueth ever, hath an unchangeable Priesthood.*

Q. What do you observe concerning the Redeemer?

A. Concerning the Redeemer, I Observe,

Obs. 1. Mankind fallen into Sin were Captives, in Bondage and Slavery, *2 Tim. 2. 26. Rom. 7. 23. 2 Pet. 2. 19. Rom. 6. 16.*

Obs. 2. Those that were chosen did need a Redeemer, and God sent them one, *Gal. 3. 13. & 4. 4, 5.*

Obs. 3. The Redeemer of God's Elect is the Lord Jehovah, *Isa. 43. 1. & 44. 6. & 41. 14. & 54. 5.*

Obs. 4. The Redeemer of God's Elect is Jesus, that saveth them from Sin and Wrath to come, *Mat. 1. 21. 1 Thes. 1. 10.*

Obs. 5. The Redeemer of God's Elect is Christ, anointed with the Holy Ghost above measure, set apart, and fully furnished with all Authority and Ability, for so great a Work, *Psal. 45. 7. John 3. 34. & 6. 27. Mat. 28. 18.*

Obs. 6. The Lord Jesus Christ is the only Redeemer of God's Elect, *1 Tim. 2. 5, 6. Rev. 5. 9. 1 Pet. 1. 18, 19.*

Obs. 7. The Redeemer of God's Elect is the Eternal Son of God, *John 3. 16, 18. Gal. 4. 4, 5.*

Obs. 8. The Redeemer of God's Elect being the Eternal Son of God, became Man, *Gal. 4. 4, 5. Acts 20. 28.*

Obs. 9. The Redeemer of God's Elect was,
P and

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and continues to be God-man, *Mat. i. 21, 23. Heb. 13. 8.*

Obs. 10. The Redeemer being God-man, hath two Natures, the Divine and Humane, *Mat. 22. 42, 43, 44, 45.*

Obs. 11. The two Natures in the Redeemer, tho' they be united, yet they are distinct, without Mixture, or Change of the One into the Other; *Rom. 9. 5. Rom. 1. 3, 4.*

Obs. 12. Tho' the Redeemer hath two Natures, yet he is but one Person; *Col. 2. 9.*

Obs. 13. The Redeemer will be God-man in two distinct Natures, and one Person for ever, *Heb. 7. 24, 25. & 13. 8.*

Obs. 14. The Lord Jesus Christ acted as a Compleat Redeemer, redeeming God's Elect both by Price and Power, *1 Pet. i. 18, 19. 1 Cor. 6. 20. Col. 1. 13. Rev. 5. 9, 12, 13.*

Question XXII.

Q. How did Christ, being the Son of God, become Man?

A. Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without sin.

Q. Was Christ the Son of God? Yes. Did he become Man? Yes. How? By taking what? A true Body. And what else? A reasonable Soul. How was he conceived? By the power of the Holy Ghost. In whose Womb? In the Womb of the Virgin Mary. Of whom was Christ born? Of the Virgin Mary. Was he born a Sinner? No; without Sin.

Q. What

Q. What is the first Proposition?

A. Christ, the Son of God, became Man, by taking to himself a true Body, Heb. 2. 14. Forasmuch, as the Children are partakers of flesh and blood, he also himself likewise took part of the same, v. 16, 17. Heb. 4. 15.

Q. What is the second Proposition?

A. Christ, the Son of God, became Man, by taking to himself a reasonable Soul, Mat. 26. 38. Then saith he unto them, my Soul is exceeding sorrowful, even unto death; John 12. 27.

Q. What is the third Proposition?

A. Christ, as Man, was conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, Luke 1. 31. Behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. 35. The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.

Q. What is the fourth Proposition?

A. Christ was conceived and born without sin, Heb. 7. 26. Such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, Heb. 4. 15.

Q. What do you observe concerning the Son of God becoming Man?

A. Concerning this I do Observe,

Obs. 1. Without Divine Revelation, no Man can tell either That, or How the Son of God did become Man, Mat. 16. 13, 17.

Obs. 2. Tho' by Divine Revelation we may apprehend something, How the Son of God became Man, yet How those things were done, and the depth of this Mystery we cannot comprehend,

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Mat. 11. 27. & 22. 41, to end. 1 Tim. 3. 16.

Obs. 3. Tho' the Son of God was from all Eternity, yet he was not Man 'till the Fulness of Time, for he *became* a Man, Gal. 4. 4.

Obs. 4. Christ having the essential parts of a Man, both a true real Body, and a true real reasonable Soul, was a true real Man, as we are, sin excepted; Heb. 2. 14, 17. 1 Pet. 2. 24. Mar. 26. 38.

Obs. 5. Christ, as Man, had an Understanding distinct from the Understanding of God, Psal. 147. 5. comp. Mar. 13. 32. Luke 2. 52.

Obs. 6. The Will of Christ as Man, was distinct from, not contrary to the Will that was in him as God, Mat. 26. 39. John 6. 38.

Obs. 7. Christ had such real Affections, tho' without sin, as all Men have, as *Anger, Fear, Joy, Sorrow, Love, Desire, &c.* Mar. 3. 5. Heb. 5. 7. Luke 10. 21. Mat. 26. 38. John 13. 1. Luk. 22. 15.

Obs. 8. Christ had those *sinless Infirmities* that accompany the Humane Nature, as *Hunger, Thirst, Weariness, Sleep, &c.* Mat. 4. 2. John 4. 7. & 4. 6. Mat. 28. 24.

Obs. 9. The Son of God did take to himself a true Body and a reasonable Soul, but not the Person of Man, Heb. 2. 16.

Obs. 10. Tho' the Father, Son, and Holy Ghost, have all one and the same Divine Nature, yet it was not the Divine Nature as in the Father, or Holy Ghost, but as in the Person of the Son, that was Incarnate, John 1. 1, 2, 3, 14. The Son of God took to himself a true Body and a reasonable Soul,

Obs.

Obs. 11. The Conception of Christ was not by Natural Means, but extraordinary, above the Power of Nature, by the Power of the Holy Ghost, *Luke* 1. 30, to 36.

Obs. 12. Christ did not bring his Body with him from Heaven, but did take it in the Virgins Womb; *Mat.* 1. 20. *Luke* 1. 31.

Obs. 13. Christ was not only conceived in the Womb of the Virgin *Mary*, but she did bear him in her Womb, according to the appointed time, and then he was born of her: *Luke* 2. 5, 6, 7.

Obs. 14. The Lord Jesus Christ, as he was the Son of God, he was without a Mother, as *Man*, he was without a Father, in both he was without Example, *Luke* 1. 31, 34, 35.

Obs. 15. The Virgin *Mary* was not the Mother of the God-head of Christ, but was the Mother him that was God as well as *Man*, *Luke* 2. 43, 48. *Mat.* 12. 46. *Luk.* 1. 43.

Obs. 16. Tho' the Virgin *Mary* was a Sinner, and stood in need of a Saviour, yet Christ that was born of her, was conceived and born of her without sin, and was the Saviour of his Mother; *Heb.* 7. 26. *Luke* 1. 47.

Question XXIII.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the Office of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

Q. Hath Christ three Offices? *Yes.* Which

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is the first? *A Prophet.* Which is the second? *A Priest.* Which is the third? *A King.* How many Estates had Christ? *Two.* Which was the first? *Of Humiliation.* Which was the second? *Of Exaltation.* In which Estate doth Christ execute all his Offices? *In both.* Which Office doth Christ execute as our Redeemer? *All three.*

Q. What do you mean by Christ's executing of his Offices?

A. By Christ's executing them, I mean, his doing or performing them as he intended, or God enjoyed.

Q. What do you mean by the Offices of Christ?

A. By the Offices of Christ, I mean, a special Charge or Duty committed to Christ, to be performed by him.

Q. What is it for Christ to be a Prophet?

A. It is to be such a one that fore-tells things to come, or to declare the Mind and Will of God unto the People.

Q. What is the Office of a Priest?

A. The Office of a Priest is to offer Sacrifices for the expiating of Sin, and to pray and intercede for the People.

Q. What is a King?

A. A King is one that hath single and highest Authority over a People.

Q. What do you mean by a state of Humiliation?

A. By an Estate of Humiliation, I mean, a low, mean, poor, afflicted Condition.

Q. What do you mean by a state of Exaltation?

A. By an Estate of Exaltation, I mean, an high, raised, honourable, glorious Condition.

Q. What

Q. What is the first Proposition ?

A. Christ as our Redeemer, both in his Estate of Humiliation and Exaltation, executeth the Office of a Prophet, *Acts 3. 21. A Prophet shall the Lord God raise up unto you of your Brethren, like unto me, him shall ye hear in all things, whatsoever he shall say unto you, Deut. 18. 15.*

Q. What is the second Proposition ?

A. Christ as our Redeemer, both in his Estate of Humiliation and Exaltation, executeth the Office of a Priest, *Heb. 5. 5, 6, 7. Thou art a Priest for ever after the order of Melchizedek, Heb. 7. 25. and, 2. 17.*

Q. What is the third Proposition ?

A. Christ as our Redeemer, both in the Estate of Humiliation and Exaltation, executeth the Office of a King, *Psal. 2. 6. Yet have I set my King upon my Holy Hill of Sion, Isa. 9. 6, 7.*

Q. What do you observe from Christ's Offices as our Redeemer ?

A. I do from hence Observe these things,

Obs. 1. Christ delivering by Price and Power, Captives that were detained in Misery and Slavery, is a proper Redeemer ; *2 Tim. 2. 26. 1 Tim. 2. 6. 1 Pet. 1. 18, 19. Gal. 3. 13.*

Obs. 2. Christ is the Redeemer of Mankind only, not of Angels good or bad, for in distinction from them he is our Redeemer, *Heb. 2. 16. Mat. 8. 29. 2 Pet. 2. 4. Gal. 4. 4, 5.*

Obs. 3. It is a necessary Qualification of our Redeemer, to be capable of discharging the Offices of a Prophet, Priest and King ; for [AS] our Redeemer, this is asserted of him, *Acts 3. 22. Heb. 7. 17. Psal. 2. 6.*

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Obs. 4. Christ teaching, satisfying for, and releasing such as were ignorant, indebted and enthralled, is a compleat and suitable Redeemer, *Deut. 18. 15. Eph. 5. 2. Isa. 9. 6, 7.*

Obs. 5. Our Redeemer did not intrude himself into these Offices, for he is *Christ*, that is, anointed, chosen, and called thereunto, *Heb. 5. 5, 6, 7. Psal. 45. 7. John 6. 27. & 3. 34. Luke 4. 18.*

Obs. 6. Our Redeemer doth constantly act, and discharge the Offices to which he was called, and did undertake, for he *executeth* them, *Heb. 3. 1, 2, 5, 6.*

Obs. 7. Our Redeemer was honoured by God, more than ever any Man was, in being called to more Offices than ever one Man had, to be *Prophet, Priest, and King.*

Melehizedek was King and Priest, but no Prophet.

David was King and Prophet, but no Priest.

Samuel was Prophet and Priest, but no King.

Christ is *Prophet, Priest, and King.*

Obs. 8. Christ's Offices are distinct, *Acts 3. 22. Heb. 7. 17. Psal. 2. 6.*

What Christ doth *as Prophet*, he doth not *as Priest* or *King*.

What he doth *as Priest*, he doth not *as Prophet* or *King*.

What he doth *as King*, he doth not *as Prophet* or *Priest*.

Obs. 9. Tho' Christ's Offices are distinct, yet they are not to be separated, for he is *Prophet, And Priest, And King.*

Christ is a Kingly and Prophetical Priest.

Christ

Christ is a Priestly and Kingly Prophet.

Christ is a Prophetical and Priestly King.

Obs. 10. Where Christ doth execute one Office effectually to save any Man, he doth execute every Office for every such Man, 1 Cor. 1. 30.

Obs. 11. Hence it follows, that whosoever will have the saving Benefit of any one of Christ's Offices, must receive him in every one of them, Acts 5. 31.

Obs. 12. Our Redeemer subjected himself to a low and mean Estate and Condition, Phil. 2. 6, 7, 8. Mat. 8. 20. Luke 2. 12. 2 Cor. 8. 9.

Obs. 13. Christ our Redeemer, was not to be always in a low and mean Estate, but also to be exalted, Phil. 2. 7, 8, 9. Eph. 1. 20, 21, 22. Heb. 1. 3, 4.

Obs. 14. Christ's Estate of Humiliation went before his Estate of Exaltation, Luke 24. 26. 1 Pet. 1. 11.

Obs. 15. Our Redeemer did execute all these Offices on Earth, and still doth in Heaven, even in both Estates: Heb. 7. 24, 25. 1 John 2. 1, 2. John 17. 6, 8, 14. & 16. 13, 14, 15.

Question XXIV.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.

Q. Is Christ a Prophet? Yes. Doth Christ execute the Office of a Prophet? Yes. In what? In revealing. What? The Will of God. To whom?

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whom? *To us.* By what? *By his Word.* By what else? *By his Spirit.* For what? *For our Salvation.*

Q. What is the first Proposition?

A. Christ executeth the Office of a Prophet, in revealing to us the Will of God for our Salvation, *John 1. 18. The only begotten Son, which is in the Bosom of the Father, he hath declared him; Eph. 1. 7, 8, 9.*

Q. What is the second Proposition?

A. Christ revealeth to us the Will of God for our Salvation, by his Word, *John 20. 31. These things are written that ye might believe, that Jesus is the Christ, and that believing, ye might have Life through his Name.*

Q. What is the third Proposition?

A. Christ reveals to us the Will of God for our Salvation, by his Spirit, *John 14. 26. The Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

Q. What do you observe concerning Christ's executing the Office of a Prophet?

A. Concerning this I Observe,

Obs. 1. There is a Will of God concerning our Salvation, *1 Tim. 2. 4. 2 Pet. 3. 9.*

Obs. 2. This Will of God could not have been known to us, except it had been revealed, *1 Cor. 2. 10, 14.*

Obs. 3. Only Christ the Son of God could reveal to us the Will of God, *1 John 1. 18. John 15. 15.*

Obs. 4. The revealing of the Will of God belongs to Christ's Prophetical Office, *Acts 7. 37. Isa. 61. 1. Luke 4. 18, 19.*

Obs.

Obs. 5. Christ is ordained a Prophet, to reveal the Will of God to Us Men, not to fallen Angels, *Tit. 2. 11. Mat. 8. 29.*

Obs. 6. Christ doth indeed discharge and execute the Office of a Prophet, *Heb. 3. 1, 2, 5, 6. Joh. 17. 6, 8, 26.*

Obs. 7. The Word of God is a Revelation of the Will of God, *Isa. 8. 20. 2 Pet. 1. 19. Joh. 5. 39.*

Obs. 8. The Spirit of God must concur with the Word of God, that we might have a *saving discovery* of the Will of God, *1 Cor. 2. 9, 10, 11.*

Obs. 9. The Word cannot without the Spirit, and the Spirit *ordinarily* doth not without the Word, *savingly* discover to Men the Will of God, *Luk. 24. 32. 45.*

Obs. 10. The end of Divine Revelation is the Salvation of Souls, *Joh. 20. 31.*

Question XXV.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy divine Justice, and to reconcile us to God, and in making continual Intercession for us.

Q. Hath Christ the Office of a Priest? Yes. Doth Christ execute this Office? Yes. In what? In offering up himself. How often? Once. As what? As a Sacrifice. For what? To satisfy Divine Justice. And what else? To reconcile us to God. Is there no other part of Christ's Priestly Office? Yes. What is that? Making Intercession. For whom? For Us. When? Continually.

Q. What is a Sacrifice?

A. Sacrifice

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A. A Sacrifice is any living thing slain, and offered up to God, to purge and expiate Sin, or pacifie God's Wrath against Sin.

Q. What is offering up?

A. Offering up is a bringing and presenting to another's acceptance.

Q. What is it to satisfie?

A. To satisfie is to fulfill one's desire, or to do that which fully Contents a Person, so that he requires no more.

Q. What is it to reconcile?

A. To reconcile is to make Peace between those that be at Variance.

Q. What do you mean by Continual?

A. By Continual I mean, that which is without ceasing, which still lasts and remains whole, intire, and without intermission.

Q. What is Christ's Intercession?

A. Christ's Intercession is Christ's appearing as a Publick Person, in the Presence of God, for us, willing and desiring his Father to accept of his Obedience and Satisfaction, in behalf of all his Elect, and that they may enjoy the Benefits by it purchased.

Q. What is the first Proposition?

A. Christ executeth the Office of a Priest, in his once offering up of himself to satisfie Divine Justice, *Heb. 9. 14, 28.* Christ was once offered, to bear the sins of many.

Q. What is the second Proposition?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to reconcile us to God, *Heb. 2. 17.* That he might be a merciful and faithful High Priest, in things per-
taining

aining to God, to make reconciliation for the Sins of the People.

Q. What is the third Proposition?

A. Christ executeth the Office of a Priest, in his making Continual Intercession for us, *Heb. 7. 24, 25.* He ever liveth to make Intercession for them.

Q. What do you observe concerning Christ's executing his Priestly Office?

A. Concerning Christ's executing his Priestly Office, I Observe,

Obs. 1. The greatest Sufferings, and forest Death, could not, did not dissuade nor discourage Christ from executing his Priestly Office: Tho' himself was to be the Sacrifice, yet he did execute it, *Mat. 16. 21, 22, 23.*

Obs. 2. Christ was such a Priest, that there was none like him before, nor shall be after him, for he offered himself, *Heb. 9. 12, 14, 26.*

Obs. 3. Christ's Sacrifice was *once*, needs not, cannot be repeated, *Heb. 9. 25, 26. & 10. 10, 11, 12.*

Obs. 4. Christ did voluntarily give himself a Sacrifice for our Sins, *Heb. 9. 14. Joh. 10. 18.*

Obs. 5. Christ's giving of himself a Sacrifice for our Sins, belongeth to his Priestly Office, and is one part of it, *Heb. 8. 3. & 10. 5, to 11.*

Obs. 6. Man was a Debtor to God, and was not able to pay, *Mic. 6. 6, 7. Mat. 18. 23, 24, 25.*

Obs. 7. There was a Breach and Difference made by Sin, betwixt God and Mankind, *Isa. 59. 1, 2.*

Obs. 8. Christ's Sacrificing of himself was to
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satisfie the offended Justice of God, *Rom.* 3. 24, 25. *Heb.* 9. 14, 16, 28. *Eph.* 5. 2. 1 *Joh.* 2. 2.

Obs. 9. Christ laid down his Life, and shed his Blood, to *reconcile* us to God, *Rom.* 5. 10. *Col.* 1. 20, 21. *Heb.* 2. 17.

Obs. 10. Sin was so odious to God, and so great a Provocation to him, that except Justice were satisfied, he would never be reconciled: Christ offered himself to satisfy, and so to reconcile, 2 *Cor.* 5. 18, 19, 21.

Obs. 11. Christ's Intercession (the second part of his Priestly Office) is founded upon the Satisfaction he made by offering up of himself, *Heb.* 9. 12, 24. 1 *Joh.* 2. 1, 2.

Obs. 12. Christ hath finished the first part of his Priestly Office, but is still performing the second, in making Intercession for us, *Heb.* 7. 25. *Rom.* 8. 34.

- Question XXVI.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

Q. Hath Christ the Office of a King? *Yes.* Doth Christ execute this Office? *Yes.* In what? *In subduing us.* To whom? *To himself.* In what else? *In ruling us.* In what else? *In defending us.* Hath Christ no Enemies? *Yes.* What doth he do to them? *Restrains them.* Is that all? *No.* *He will Conquer them.* How many doth he restrain and will conquer? *All of them.* Doth Christ leave us wholly to our Enemies? *No.* What

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then? *He doth restrain them, and will conquer them.*

Q. *What is the first Proposition?*

A. Christ executeth the Office of a King, in subduing us to himself, *Act. 15. 14, 15, 16. Psal. 110. 3. In the day of thy power, thy people shall be a willing people.*

Q. *What is the second Proposition?*

A. Christ executeth the Office of a King in ruling and defending us, *Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us: Isa. 33. 1, 2.*

Q. *What is the third Proposition?*

A. Christ executeth the Office of a King, in his restraining and conquering all his and our Enemies, *1 Cor. 15. 25. He must reign, 'till he hath put all his Enemies under his Feet; Psal. 110, throughout.*

Q. *What do you observe concerning Christ's Kingly Office?*

A. Concerning Christ's Kingly Office, I do Observe,

Obs. 1. Christ is an universal King over all, both Friends and Foes, *Mat. 28. 18. 1 Tim. 6. 15. Rev. 17. 14. & 19. 16.*

Obs. 2. Christ is constantly employed in the managing of his Kingly Government, for he executeth this Office, *Isa. 9. 6, 7.*

Obs. 3. When Christ comes to set up his Kingdom in our Hearts, he finds us in a State of Rebellion against him, so much is implied in his subduing of us, *Cpl. 1. 21. Tit. 3. 3.*

Obs. 4. There is no King like Christ, that by working on Mens Consciences, bowing of their Wills, and changing of their Hearts, can sub-
due

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due Rebels to himself, Acts 5. 31. & 15. 14. Psalm 110. 3.

Obs. 5. Such as are subdued to Christ by his Grace, are not to live as they list, but to be under his Rule and Government, for when he hath subdued them, he doth *rule* them, *Isa. 33. 22.*

Obs. 6. Such as are subdued to Christ, and are ruled by him, have the Priviledge of this King's Protection, in *defending* of them, *Isa. 33. 1, 2, 33. & 32. 1, 2.*

Obs. 7. Christ's sincere Subjects have many Enemies, *Eph. 6. 12. 1 Pet. 2. 11.*

Obs. 8. Those that are Enemies to the Church, are Enemies to Christ, and those that are Enemies to Christ, are Enemies to his Church; they are *His and our Enemies*: *Acts 9. 1, to 6. Mat. 25. 42, to 46.*

Obs. 9. There is a strong Inclination in the Enemies of the Church, to pour out their Wrath and Rage against it, for *restraint* supposeth an Inclination, *Luke 22. 31. Acts 9. 1, 2.*

Obs. 10. Christ can, and doth set Bounds and Limits to the Wrath and Rage of the Enemies of his People: It is *he* that doth *restrain* them, *Rev. 2. 10. Acts 9. 3, 4, 5, 6. Psalm. 76. 10.*

Obs. 11. Christ will finally conquer all his and his Churches Enemies, *Psalm. 2. 9. Luke 19. 27. 2 Thes. 1. 8, 9. 1 Cor. 15. 25, 26.*

Obs. 12. To subdue God's Chosen to himself to rule and defend his People, to restrain and conquer all his and our Enemies, belongs to the Kingly Office of Christ, *Psalm. 100, throughout.*

Question

Question XXVII.

Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being Born, and that in a Low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross, in being buried, and continuing under the Power of Death for a time.

Q. Was Christ born in a Low Condition?

Yes. Was he made under the Law? Yes. Did he undergo the Miseries of this Life? Yes. And the Wrath of God? Yes. And did he Die? Yes. In his Bed? No. Where then? On the Cross. What manner of Death was that? A Cursed Death. Was Christ buried? Yes. Did Christ continue under the Power of Death? Yes. What, always? No, but for a time. And did Christ's Humiliation consist in these things? Yes.

Q. What is the first Proposition?

A. Christ's Humiliation consisted in his being Born, and that in a low Condition, Luke 2. 7. She brought forth her first born Son, and wrapped him in Swadling Clothes, and laid him in a manger.

Q. What is the second Proposition?

A. Christ's Humiliation consisted in his being made under the Law, Gal. 4. 4. God sent forth his Son, made under the Law.

Q. What is the third Proposition?

A. Christ's Humiliation consisted in his undergoing the Miseries of this Life, Isa. 53. 3. He was despised and rejected of men, a man of sorrow, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Heb. 12. 2, 3.

Q

Q. What

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Q. What is the fourth Proposition?

A. Christ's Humiliation consisted in his undergoing the Wrath of God, Mat. 27. 46. Jesus cried with a loud voice, my God, my God, why hast thou forsaken me? Luke 22. 44.

Q. What is the fifth Proposition?

A. Christ's Humiliation consisted in his undergoing the cursed Death of the Cross, Phil. 2. 8. He humbled himself, and became obedient to death, even the death of the Cross.

Q. What is the sixth Proposition?

A. Christ's Humiliation consisted in his being buried, 1 Cor. 15. 4. That he was buried.

Q. What is the seventh Proposition?

A. Christ's Humiliation consisted in his continuing under the Power of Death for a time, Mat. 12. 40. As Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

Q. What do you observe concerning Christ's Humiliation?

A. Concerning Christ's Humiliation I do observe,

Obs. 1. That Christ's Conception is here left out, but is inserted in the larger Catechism.

Obs. 2. The Union of the Person of the Son of God with the humane Nature, in the Womb of the Virgin Mary, was the first Step of his amazing Humiliation, Phil. 2. 6, 7. John 1. 14, 18. Luke 1. 31.

Obs. 3. That Christ's State of Humiliation comprehends his low Condition from his first
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Conception to the time of his Resurrection, comp. *Luke* 1. 31. with *Acts* 2. 24.

Obs. 4. Christ's humbling of himself, imports the deepest Degree of Self-denial, *Phil.* 2. 6, 7, 8. *Psal.* 40. 7.

Obs. 5. That the eternal Son of God should be born in time, the great God become an Infant, the Son of God that knew all things, should become a Babe that knew nothing, is, without Controversy a great Mystery, and an Instance of his humiliation, *Mic.* 5. 2. *Mat.* 2. 13. *1 Tim.* 3. 16.

Obs. 6. The Son of God that was Lord, Owner and Heir of all things, was not born in Pomp and State, but Poor, and in a low Condition, *Luke* 2. 4, 5, 6. *Heb.* 1. 2.

Obs. 7. That the Maker of the Law, and so above the Law, was made under the Law, was a great Degree of Christ's Humiliation, *Isa.* 33. 22. *Gal.* 4. 4.

Obs. 8. Christ undergoing the Miseries of this Life, as the Indignities of this World, the Temptations of Satan, and the sinless Infirmities of the Flesh, common to the Nature of Man, was a farther Degree of his Humiliation, *Psal.* 22. 6. *Heb.* 12. 2, 3. *Mat.* 4. 1, to 12. *Heb.* 2. 17, 18. & 4. 15. *Isa.* 52. 13, 14. & 53. 2, 3. *2 Cor.* 8. 9.

Obs. 9. God did withdraw from Christ the Sense of his Complacency, did let out upon his Soul a deep afflicting Sense of his Displeasure against Man for Sin, which he endured in our stead, when he was made a Sacrifice for our Sins, *Mat.* 26. 39, 42, 44. *John* 12. 27. *Mat.* 27. 46.

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Obs. 10. The great Sufferings of Christ in this Life were followed with deeper Humiliation in his Death, *Phil.* 2. 8.

Obs. 11. The Death Christ died on the Cross was a cursed Death, *Gal.* 3. 13.

Obs. 12. Christ, that was in the Bosom of his Father, was buried in the Bosom of the Earth, as an Addition to his Humiliation, *John* 1. 18. *John* 19. 41, 42.

Obs. 13. Christ, tho' the Lord of Life, was, and continued under the Power of Death, *Mat.* 12. 40.

Obs. 14. It was *but for a time*, that Christ continued under the Power of Death, *Psal.* 16. 10. *Acts* 2. 24, 25, 26, 27, 31.

Obs. 15. Christ's Burial, and continuing *for a time* under the power of Death, was the last Part of his Humiliation, *Acts* 13. 29, 30, 34. *Rom.* 6. 9.

Question XXVIII.

Q. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his Rising again from the Dead on the third Day, his Ascending up into Heaven, in sitting on the right Hand of God the Father, and in coming to judge the World at the last Day.

Q. Did Christ rise from the Dead? *Yes.* When? *On the third Day.* Whither is Christ ascended? *Into Heaven.* What is the Glory he is there advanced to? *He sits at the right Hand of God the Father.* Will he come again? *Yes.* When? *At the last Day.* What to do? *To judge the World.*

Q. What

Q. What do you mean by Christ's sitting at God's right Hand?

A. By Christ's sitting at God's right Hand, I mean, that Christ is advanced to highest Favour with God, and his having all Power and Authority over the Church and the World given into his Hand.

Q. What is the first Proposition?

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day, 1 Cor. 15. 4. He arose again the third day, according to the Scriptures.

Q. What is the second Proposition?

A. Christ's Exaltation consists in his Ascending up into Heaven, Mar. 16. 19. After the Lord had spoken to them, he was received up into Heaven.

Q. What is the third Proposition?

A. Christ's Exaltation consists in his sitting at the right Hand of God the Father, Eph. 1. 20. And set him at his own right hand in the heavenly places.

Q. What is the fourth Proposition?

A. Christ's Exaltation consists in his coming to judge the World at the last Day, Act. 1. 11. & 17. 31. God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. What do you observe concerning Christ's Exaltation?

A. Concerning Christ's Exaltation, I do observe,

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Obs. 1. When Christ was humbled to the lowest, after that he was exalted to the highest, Luk. 24. 26. Phil. 2. 7, 8, 9.

Obs. 2. What is proper to one Nature of Christ, is spoken of the whole Person, tho' the other Nature be not capable of what is said: For Christ, *as God*, being infinite in Glory, could not be abased nor exalted, but *as Man* he was, 1 Cor. 2. 8. Acts 20. 28. John 3. 13.

Obs. 3. There are four Steps of Christ's Exaltation.

Obs. 4. The Resurrection of Christ was the first Step of his Exaltation, 1 Cor. 15. 4.

Obs. 5. The Resurrection of Christ from the Dead, *in his raising himself*, was eminently different from the Resurrection of any, not being raised by their own Power, John 10. 18. John 2. 19, 21. Rom. 1. 4.

Obs. 6. The very *same* Body, with the *essential Properties* of it, that was crucified and laid in the Grave, was raised again, Luke 24. 39. Acts 2. 32, 36. John 20. 25, 26, 27.

Obs. 7. Christ rose from the Dead on the *third Day*, 1 Cor. 15. 4.

Obs. 8. Christ, Forty Days after his Resurrection, triumphantly ascended into Heaven, Acts 1. 2, 3, 9, 10. Mar. 16. 19. Luke 24. 51. Eph. 4. 8.

Obs. 9. As Christ raised himself from the Dead by his own Power, which never any other did, so by his own Power he ascended and went up into Heaven, which never any other did, Acts 1. 10. 1 Pet. 3. 22.

Obs. 10.

Obs. 10. Christ ascended into Heaven, is advanced to highest favour with God the Father, having fulness of Glory and Power, over all things in Heaven and Earth, *Heb.* 1. 3, 13. *1 Pet.*

3. 22. *Eph.* 1. 20, 21, 22.

Obs. 11. It is certain there shall be a Judgment-Day, *2 Cor.* 5. 10. *Eccles.* 12. 14.

Obs. 12. Christ shall be Judge at that Day, *Acts* 10. 42. *Rom.* 2. 15.

Obs. 13. This Judgment being of the whole World, will be an universal Judgment, *Acts* 17. 31. *Rev.* 20. 12.

Obs. 14. This universal Judgment shall be at the Last Day, *John* 6. 39, 40. *Acts* 17. 31.

Obs. 15. Christ that is gone up to Heaven, will come again, *John* 14. 2, 3. *Heb.* 9. 28.

Obs. 16. There will be a wonderful difference betwixt Christ's first Coming in his state of Humiliation, and his coming again in his state of Exaltation, *1 Thes.* 4. 16. *2 Thes.* 1. 7, 8, 9, 10.

Obs. 17. Christ's judging of the World, and then acting in the fulness of his Kingly Power, in the Sentence of Eternal Life, and of Eternal Death, is a part of his glorious Exaltation, *Mat.* 25. 31, 32, 34, 41.

Question XXIX.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit.

Q. Is there Redemption of captive Sinners?

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Yes. Was it purchased? *Yes.* By whom? *By Christ.* Should not you be desirous to be a partaker of it? *Yes.* Were you born a partaker of it? *No.* Must you be made so? *Yes.* How? By the Application of it? *Yes.* To whom is it to be applied? *To all that shall partake of it.* By whom? *By the Holy Spirit.* Whose Holy Spirit? *His.* What manner of Application must it be? *Effectual.*

Q. What do you mean by Redemption by Christ?

A. By Redemption by Christ, I mean, Christ's delivering and setting free captive Sinners from Slavery, by paying down a valuable Price or Ransom for them.

Q. Why is it said to be a purchased Redemption?

A. It is a *purchased* Redemption, because it was bought, procured or obtained with a valuable Price.

Q. What do you mean by the Application of this Redemption?

A. The Application of it is a particular setting, putting, or laying it on the Heart of the Sinner, that shall have the saving Benefit of it.

Q. What is that Application which is effectual?

A. That Application is *effectual*, which hath Power enough, or Strength and Force sufficient, to bring that to pass which is intended, or attempted, and doth accordingly accomplish it.

Q. What is the first Proposition?

A. We are made partakers of the Redemption purchased by Christ, by the effectual Application of it to us, *John* i. 10, 11, 12. *As many*

as received him, to them gave he power to become the Sons of God, even to them that believed on his Name.

Q. What is the second Proposition?

A. It is the Holy Spirit of Christ alone, that effectually applies to us the Redemption purchased by Christ for us, Tit. 3. 5, 6. He saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour.

Q. What do you observe concerning the Application of Christ's Redemption?

A. Concerning the Application of Christ's Redemption, I Observe,

Obs. 1. Sinners are Captives to Satan, bound in the Fetters of Sin, liable to the Prison of Hell, where Devils and an accusing Conscience shall be their Tormenting Executioners, 2 Tim. 2. 26. Acts 8. 23. 1 Pet. 3. 19. Mark 9. 44.

Obs. 2. There is for miserable Captive Sinners so great a Blessing as Redemption, Heb. 9. 12. Gal. 3. 13. & 4. 5.

Obs. 3. This Redemption for Captive Sinners was procured by purchase, 1 Cor. 6. 20. & 7. 23.

Obs. 4. Christ only is the Purchaser of this Redemption by his own most precious Blood, Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 18, 19.

Obs. 5. There is no saving Benefit by this Redemption unto any, but such as are partakers of it, Eph. 3. 6. Phil. 1. 7. Heb. 3. 1, 14. & 12. 10. 2 Pet. 1. 4.

Obs. 6. No Man is born a partaker of this Redemption,

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demption, but he that is so, must be made so, Col. 1. 12.

Obs. 7. Application of Redemption, is the appointed way for a participation of it, John 1. 11, 12. 1 Pet. 1. 2. Exod. 12. 21, 22, 23.

Obs. 8. It is not any slight, but an effectual application of Redemption by Christ, that will give us a Title to the participation of it, Eph. 1. 19, 20.

Obs. 9. This application of Christ's Redemption is then only effectual, when it doth accomplish our share in it, and Title to it, John 1. 12. Eph. 1. 13, 14.

Obs. 10. It must be the effectual Application of this Redemption, and nothing without it, whereby we might be partakers of it, 1 Pet. 1. 2, 18, 19.

Obs. 11. The Question is, How we, of fallen Mankind, and not fallen Angels, might be made partakers of the Redemption purchased by Christ, Heb. 2. 14, 16.

Obs. 12. The Answer to this Question limits the Application of Christ's Redemption to us, in distinction from fallen Angels, 2 Pet. 2. 4. Jude ver. 6.

Obs. 13. Christ's purchasing of Redemption for us, was a work without us, the application of it to us, is a work done within us, Isa. 53. 4, 5, 6. Ezek. 36. 26, 27.

Obs. 14. Such is the Nature of Christ's purchasing Redemption for us, that it did not suppose or cause our Consent, but such is the manner of the Application of it to us, that it doth require, and cause our Consent unto it, John 3. 16.

Obs.

Obs. 15. It is not Ministers, Parents, nor Angels, but the Holy Spirit alone, (tho' usually by means) that can *effectually* apply to us the Redemption purchased by Christ, 1 Cor. 3. 5, 6, 7. & 12. 3, to 12.

Obs. 16. As it was by the precious Blood of Christ, our Redemption was purchased for us, so it is by *his* Holy Spirit that it is *effectually* applied to us, 1 Pet. 1. 18, 19. 2 Cor. 3. 18. Gal. 4. 4, 5, 6.

Obs. 17. As many as this Redemption is *effectually* applied to, shall be partakers of it, John 1. 12. & 3. 16. Acts 10. 43.

Question XXX.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our Effectual Calling.

Q. Is Christ the Purchaser of Redemption?
Yes. Who is the Applier of it? *The Spirit.*
How? By his working. *What?* Faith. *In whom?*
In us. What doth he do thereby? *He unites us.*
By what? By Faith. *To whom?* To Christ. *In what?* In our Effectual Calling.

Q. What is the first Proposition?

A. The Spirit applies to us the Redemption purchased by Christ, by working Faith in us, Eph. 2. 8. By grace ye are saved, through faith, and that not of your selves, it is the gift of God, 2 Cor. 4. 13. Eph. 1. 13, 14.

Q. What is the second Proposition?

A. The

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A. The Spirit applies to us the Redemption purchased by Christ, by uniting us to Christ by Faith, *Eph. 3. 17. That Christ may dwell in your hearts by faith.*

Q. What is the third Proposition?

A. The Spirit unites us to Christ by Faith in our Effectual Calling, *1 Cor. 1. 9. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

Q. What do you observe concerning the Spirits applying the Redemption by Christ unto us?

A. Concerning this, in this Answer I Observe,

Obs. 1. A Man might know, that the Application of Redemption is a Work of the Spirit, yet might not know the manner how the Spirit doth it, *John 3: 8.*

The fore-going Answer teacheth that it is so, yet this Question asketh how the Spirit doth it.

Obs. 2. The participation of Redemption by Christ, is of so great Concernment, that we should follow it with question after question, 'till we know it, *Eph. 1. 17, 18. 1 John 5. 13.*

Obs. 3. 'Till we believe on Christ, we have no saving Interest in the special benefits purchased by Christ, *Rom. 3. 24, 25. & 5. 1. & 10. 43. John 1. 12. Acts 16. 31. 1 Pet. 1. 5.*

Obs. 4. It is our Duty to believe, it is our Act when we believe, but it is from the Spirit that we are enabled to believe, *1 Joh. 3. 23. Joh. 1. 12. Eph. 2: 8.*

Obs. 5. Faith is not easily obtained, being a Work of the Spirit of God, no other can work it in us, *John 6. 29.*

Obs.

Obs. 6. It must be Faith *in us*, not in another, whereby the Application of this Redemption must be made *unto us*, Hab. 2. 4.

Obs. 7. There is a *mistical, real, inseparable Union* betwixt Christ and sincere Believers, Col. 1. 27. Rom. 8. 10. 1 John 3. 24. John 15. 4. Gal. 2. 20. Rom. 8. 35, 36, 38. 39.

Obs. 8. This Union betwixt us and Christ begins on God's Part, He and not Man is *first* in making of it, Cant. 1. 4. John 6. 44.

Obs. 9. The Spirit on God's Part, and Faith on ours, are the Bonds of this Union, 1 John 3. 24. Eph. 3. 17.

Obs. 10. We are not first united and then believe, but we are inabled to believe, *and then and thereby* are united to Christ, John 1. 12. Eph. 3. 17.

Obs. 11. Union to Christ is the Foundation of our Participation of the Benefits purchased by Christ, and of our Communion with him: For we are *made Partakers* by the Spirits *uniting* us to Christ, 1 Cor. 1. 30.

Obs. 12. We neither have Faith nor Union with Christ, nor a Participation of his saving Benefits purchased by him, *'till we are effectually called*, 1 Pet. 5. 10. 2 Thess. 2. 14. 1 Cor. 1. 9.

Question XXXI.

Q. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightning our Minds in the Knowledge of Christ, and Renewing our Wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Q. *Whose*

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Q. Whose Work is effectual Calling? *The Work of God's Spirit.* What doth the Spirit do therein? *Convinceth us,* Of what? *Of our Sin.* And what else? *Of our Misery.* Is that all? *No.* What else doth he do? *Enlightens our mind.* With what? *With Knowledge.* Of whom? *Of Christ.* Is that all? *No.* What else doth he do? *He renews.* What? *Our Wills.* Is there an Offer made by him? *Yes.* To whom? *To us.* Of Whom? *Of Jesus Christ.* Can you have a better Offer made you? *No.* How is he offered? *Freely.* In what? *In the Gospel.* Are you naturally willing to accept of this Offer? *No.* Who must persuade you? *The Spirit.* Are you able to take this Offer made you? *No.* Who must enable you? *The Spirit.* How must you embrace Christ? *As offered in the Gospel.* Is that as Prophet, Priest, and King? *Yes.*

Q. When is a Call said to be effectual?

A. A Call is then effectual, when it hath Power enough, or Strength and Force sufficient to bring to pass the Conversion of a Sinner, and doth accordingly accomplish it.

Q. What is the Spirit's convincing a man of his sin and misery?

A. The Spirit's convincing a Man of his Sin and Misery, is the making him experimentally in his Heart and Conscience to know and feel, what a sinful, miserable, and undone Condition he is in with that clearness and Power, that he hath nothing to reply against the Light and Evidence thereof.

Q. What is the Spirit's enlightning the mind of a convinced Sinner, in the Knowledge of Christ?

A.

A. It is the Spirit's bringing such Light into his dark Mind, that he might have right Apprehensions of Christ, as the only able and suitable Saviour to recover him from his sinful and miserable Condition.

Q. What is the Spirit's renewing of our Wills?

A. The Spirit's renewing of our Wills, is his putting new prevailing Inclinations to Good, and avoiding and forsaking of Evil.

Q. What is the Spirit's perswading of a Sinner to embrace Christ?

A. The Spirit's perswading him, is by his powerful Counsel and Working so fully to prevail with him, as to make him willing to accept of and consent to Christ as offered to him.

Q. What do you mean by the Gospel?

A. By the Gospel I mean, the joyful News, Message, and glad Tidings of the Salvation of Believing and Repenting Sinners, by Jesus Christ, written by such as were immediately inspired by the Holy Ghost.

Q. What is the first Proposition?

A. Effectual Calling is the Work of God's Spirit, 1 Tim. 1. 9. Who hath saved us and called us, 2 Thess. 2. 13, 14.

Q. What is the second Proposition?

A. In effectual Calling, the Spirit convinceth us of our Sin and Misery, Acts 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and Brethren, what shall we do?

Q. What is the third Proposition?

A. In effectual Calling, the Spirit of God enlighteneth our Minds in the Knowledge of Christ,
Acts

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Acts 26. 18. To open their eyes, and to turn them from Darkness to Light, and from the power of Satan unto God.

Q. What is the fourth Proposition?

A. In effectual Calling, the Spirit of God renews our Wills, Ezek. 36. 26, 27. I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Q. What is the fifth Proposition?

A. In effectual Calling, the Spirit of God persuades and enables us to embrace Jesus Christ, as he is offered in the Gospel, John 6. 44. No man can come unto me, except the Father who hath sent me draw him. 45. Every man therefore that hath heard and learned of the Father, cometh unto me, Phil. 2. 3.

Q. What do you observe hence, concerning effectual Calling?

A. Concerning effectual Calling, I do observe,

Obs. 1. There is an Offer made by God to Sinners, Acts 13. 46.

Obs. 2. This Offer of God to Sinners is such, that they cannot have a better Offer made unto them, because it is an Offer of Christ to be their Saviour, Joh. 3. 16.

Obs. 3. The Sinners that God offers Christ unto, to be their Saviour, are Fallen Men, not Fallen Angels; It is To Us, Tit. 2. 11. 2 Pet. 2. 4.

Obs. 4. We could never deserve one Offer of such a Saviour, but he is freely offered to us, Isa. 55. 1. Rev. 22. 17.

Obs. 5.

Obs. 5. There are glad Tidings of Salvation for lost Sinners, so much the Gospel signifies, *Isa.* 61. 1, 2, 3. *Luke* 2. 10, 11.

Obs. 6. The Gospel is that great and gracious Instrument, by which Christ the Saviour is offered unto Sinners, *2 Cor.* 5. 18, 19. *1 Pet.* 1. 23, 24, 25. *Act.* 20. 24. *Eph.* 1. 13. *2 Thes.* 2. 14.

Obs. 7. Men are Naturally averse from the accepting of the Offer of a Saviour, for they must be perswaded to it, *John* 1. 11. *Joh.* 5. 40. *Mat.* 22. 3. *2 Cor.* 5. 11.

Obs. 8. There is not perswasive Power enough in Exhortations, Invitations, Commands, Promises, Threatnings, to prevail with Sinners to accept the Offer of a Saviour, without the perswasions of the Spirit of God, *Isa.* 53. 1. *Mat.* 23. 37.

Obs. 9. Sinners are not only stubborn, and will not, but also weak, and cannot accept of Christ offered to them, but they must be enabled so to do, *John* 6. 44. & 15. 5. *2 Cor.* 3. 5.

Obs. 10. Christ must be embraced, as Prophet, Priest and King, for so he is offered in the Gospel, *Acts* 3. 22, 23. *2 Cor.* 5. 19, 20, 21. *Luke* 19. 13, 14, 27.

Obs. 11. The powerful Working of the Spirit offers no Violence to the Liberty of Man's Will, for he makes them willing, *Phil.* 2. 13. *Jer.* 3. 22.

Obs. 12. Tho' effectual Calling be a supernatural Work, yet being done by Conviction, Perswasion, it is done in a Way suitable to the Nature of Man, *Jer.* 31. 3. *Hos.* 11. 4.

Obs. 13. The Work of effectual Calling begins in the Head, by convincing and enlightening the

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Mind, but is not finished 'till it reach the *Heart* and gain the *Will*, *Acts* 2. 37, 41. *Acts* 16. 30, 32, 33, 34.

Obs. 14. There is a Call given to Sinners to accept of the Offer of a Saviour, *Prov.* 1. 20, to 26. *Mat.* 22. 3, 4. *Heb.* 3, 7.

Obs. 15. There is a Calling by the Ministry of the Word, and outward Means only, which is not effectual, *Mat.* 22. 14. *Prov.* 1. 24.

Obs. 16. Effectual Calling is the proper Work of God's Spirit, *2 Cor.* 3. 3, 6.

Obs. 17. Such as were never Convinced of their Sin and Misery, were never effectually called, for the Spirit doth it by convincing Sinners of both *Isa.* 6. 9, 10. *Mat.* 13. 14, 15.

Obs. 18. Those that are grossly Ignorant are not effectually called, or savingly converted, because it is done by the Spirit's enlightening of Mens Minds, *Eph.* 4. 18. *2 Thes.* 1. 8, 9. *Isa.* 27. 11.

Obs. 19. Without the Spirit's convincing Men of their Sin and Misery, they would live and die in careleß Security: Being convinced and not enlightened in the Knowledge of Christ, would fall into Despair, being enlightened with the Knowledge of Christ, without the renewing of the Will to enable it to embrace Christ, would be, with some Knowledge of Christ, to live and die unconverted, and after Death to be condemned: therefore it is the usual Method of the Spirit of God, in the effectual calling of a Sinner, to do all these, *Luke* 12. 17, to 21. *Gen.* 4. 13. *Mat.* 27. 4, 5. *Mat.* 7. 22, 23. *Eph.* 1. 18. *Act.* 26. 18.

Obs. 20

Obf. 20. Tho' effectual Calling be above the Power of Men and Angels, yet it is *eafie* to God, for if he call with a Purpose to Convert, it shall be effectual, 1 *Pet.* 2. 9. *Luke* 19. 5, 6, 9. *Mat.* 4. 18, to 23.

N. B. This Question was propounded to be answered by any that were Catechized, by changing the Words *us* and *our*, into *me* and *mine*; upon which there was a Silence for a time, at length one about 28 years of Age, with much Brokenness of Heart, to the great affecting of the Congregation, answered thus,

Effectual calling is a Work of God's Spirit, whereby convincing Me of My Sin and Misery, enlightning My Mind in the Knowledge of Christ, and renewing My Will, did perswade and enable Me to embrace Jesus Christ freely offered to Me in the Gospel.

This was one that was greatly changed by being Catechized, and of an ignorant and wicked Youth is become a knowing and serious Professor, to God's Glory and my great Comfort, and I hope, to his Salvation.

Question XXXII.

Q. What Benefits do they that are effectually called partake of in this Life?

A. They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits, which in this Life do either accompany or flow from them.

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Q. Are the effectually called partakers of any Benefits? *Yes.* Where? and When? *In this Life.* How many are the Grand Benefits? *Three.* Which is the first? *Justification.* Which is the second? *Adoption.* Which is the third? *Sanctification.* Are there some other Benefits that do accompany these? *Yes.* And some that do flow from them? *Yes.* Where? *In this Life.*

Q. What is the first Proposition?

A. They that are effectually do in this Life partake of Justification, *Rom. 8. 30.* Whom he called, them he also justified.

Q. What is the second Proposition?

A. They that are effectually called, do in this Life partake of Adoption, *Eph. 1. 5.* Having predestinated us to the Adoption of Children by Jesus Christ unto himself.

Q. What is the third Proposition?

A. They that are effectually called, do in this Life partake of Sanctification, and the several Benefits which in this Life do either accompany, or flow from Justification, Adoption, and Sanctification, *1 Cor. 1. 30.* Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

Q. What do you Observe concerning the Benefits of such as are effectually called?

A. Concerning these I do Observe;

Obs. 1. That such as are effectually called, have a right to peculiar Benefits, *1 Pet. 2. 9, 10.* *Eph. 1. 3.*

Obs. 2. The Benefits of the effectually called are partly in this Life, some in hand, more in hope

hope, 1 *Joh.* 3. 1, 2. 2 *Cor.* 1. 22. *Eph.* 1. 14.

Obs. 3. Justification, Adoption, and Sanctification, are *three grand Priviledges* of the effectually called in this Life, 1 *Cor.* 16. 11. *John* 1.

Obs. 4. All and every one that is effectually called, hath *all and every one* of these grand Benefits, *Rom.* 8. 30.

Obs. 5. Participation of the Benefits of the effectually called, makes *no diminution* to any of them, for all are not divided among them, but are as much to *all* as to *any one*, *Eph.* 1. 3.

Obs. 6. It is but a participation, not a perfect possession of these Benefits, that the effectually called have in this Life, 1 *Joh*n 3. 2. *Rom.* 8. 23. 1 *Cor.* 13. 9, 10, 12.

Obs. 7. Gospel *Duties* are also Benefits, of which Sanctification is an instance, 1 *Thes.* 4. 3. 1 *Cor.* 6. 11.

Obs. 8. Those that are effectually called being partakers of Justification, have a *relative Change* made in their Estate, *Rom.* 8. 33.

Obs. 9. Those that are effectually called, being partakers of Sanctification, have a *real change* made upon their Hearts, *Ezek.* 36. 26.

Obs. 10. Those that are effectually called, have besides these *three grand Benefits*, several other Benefits in this Life, *Rom.* 5. 1, 2, 3, 4, 5. & 8. 17. 1 *Joh*n 1. 3.

Obs. 11. Some of these other Benefits do accompany Justification, Adoption and Sanctification, *Rom.* 5. 1. *Gal.* 4. 6, 7. 1 *Thes.* 5. 23, 24.

Obs. 12. Some of the Benefits that the effectually

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ally called are partakers of, do flow from Justification, Adoption and Sanctification: *Rom.* 5. 1, 2, 3, 4, 5. & 8. 16. *Acts* 20. 32. & 26. 18.

Question XXXIII.

Q. What is Justification?

A. Justification is an Act of God's Free grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

Q. Is Justification an Act of God? Yes. Is it an Act of God's Free-grace? Yes. What doth God therein? He pardoneth our sins. How many of them? All. What else? He accepteth us. As what? As righteous. In whose sight? In his sight. For what? For the Righteousness of Christ. Is it only for that? Yes. But must it not be imputed to us? Yes. And received by us? Yes. By what? By Faith alone.

Q. What is the meaning of the Word Justify?

A. Justifying is an accounting, declaring or pronouncing a Person to be righteous, and freeing of him from Condemnation.

Q. What is Condemning, to which Justifying is opposed?

A. Condemning (opposed to Justifying) is the judging, declaring or pronouncing a Man to be guilty, and worthy of Punishment, to be insisted according to Law.

Q. What is the Free-grace of God?

A. The Free-grace of God is the Love, Favour, or Good Pleasure of God's Will, which he

he vouchsafes to his Elect, without the least Merit or Desert of theirs.

Q. What is it to pardon?

A. To pardon is to forgive, to free from the *Guilt* of sin, which binds us over to Punishment.

Q. What is it to accept us as righteous?

A. To take, esteem, or account us as righteous.

Q. What is the Righteousness of Christ?

A. The Righteousness of Christ, is the Holiness of his Nature, together with his most perfect, active and passive Obedience, which he performed to the Law of God.

Q. What is Christ's Righteousness imputed by God to us?

A. Christ's Righteousness imputed by God to us, is God's accounting Christ's Righteousness as truly ours, as if we had in our own Persons performed it.

Q. What is our receiving of Christ's Righteousness by faith?

A. Our receiving of Christ's Righteousness by Faith, is our owning, acknowledging, submitting to, accepting of, and resting upon the Righteousness of Christ.

Q. What is the first Proposition?

A. Justification is an Act of God's free-grace, *Rom. 3. 24. Being justified freely by his grace, through the Redemption that is in Jesus Christ.*

Q. What is the second Proposition?

A. In Justification God pardoneth all our sins, *Eph. 1. 7. In whom we have Redemption through his*

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his Blood, the forgiveness of sins, according to the Riches of his grace.

Q. What is the third Proposition?

A. In Justification God accepteth us as righteous in his sight, 2 Cor. 5. 21. That we might be made the Righteousness of God in him.

What is the fourth Proposition?

A. We are accepted as righteous in God's sight, only for the Righteousness of Christ imputed to us, Rom. 5. 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. 4. 3, 6.

Q. What is the fifth Proposition?

A. The Righteousness of Christ, which is Imputed to us for our Justification, is received by Faith alone, Gal 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Q. What do you observe concerning Justification?

A. Concerning Justification, I do Observe,

Obs. 1. Neither we our selves, nor others can justify us, being Sinners, but God alone, Luk. 16. 15. Rev. 3. 1. Rom. 8. 33.

Obs. 2. The Love, Favour, and good Pleasure of God's Will, and not any Merit or Desert of our own, is the Inward Moving Cause of God's justifying of us, Rom. 3. 24.

Obs. 3. A justified Person by God is freed from the Guilt of sin, whereby he was bound over to eternal punishment, so that there shall be no Condemnation to him, Rom. 8. 1, 33, 34.

Obs. 4. All our sins, and not only some, are forgiven by God in our Justification, Ezek. 36. 25.

Obs.

Obs. 5. God in justifying of us, accounts us and deals with us as righteous, in freeing us from Condemnation, and conferring upon us such Benefits as belong to righteous Persons, *Rom. 8. 1, 30. & 5. 1. 2 Cor. 5. 19, 20. Mat. 25. 34.*

Obs. 6. It is an amazing Mystery in Justification, that such as were Sinners in his sight, should be accepted as righteous in the sight of God, *Psal. 51. 4. Luke 15. 21, 22.*

Obs. 7. The active righteousness of Christ, was accompanied with his passive obedience, because all that he did was in a state of Humiliation, and with continual suffering, *Luke 2. 7. Gal. 4. 4. Isa. 53. 3. Heb. 12. 3. Mat. 8. 20.*

Obs. 8. The passive obedience of Christ was never separated from his active, for he did willingly suffer and endure all for us, *John 10. 18. Phil. 2. 6, 7, 8.*

Obs. 9. This Righteousness of Christ is the only meritorious cause of our Justification or Pardon, *Rom. 3. 24, 25, 26. Eph. 1. 7. Rom. 5. 16, 17, 18, 19.*

Obs. 10. God by imputing Christ's Righteousness to us, accounts it to be ours to all Effects, Uses and Purposes, as if it had been personally our own, *2 Cor. 5. 21.*

Obs. 11. Though Christ's Obedience was meritorious and satisfactory to God's Justice, yet our Justification is an Act of God's Free-grace, *Rom. 3. 24, 25.*

Obs. 12. The receiving of Christ's Righteousness by Faith, is necessary on our parts, that we may

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may be justified thereby, *Acts* 10. 43. *Gal.* 2. 16. *Acts* 13. 38, 39.

Obs. 13. Because our *Faith* is necessary to our Justification, I cannot but observe, that we were not justified from all Eternity, *Rom.* 3. 25, 26. and because Repentance is necessary to pardon, *Acts* 2. 38. & 3. 19. & 26. 18. and none did believe or repent from all Eternity.

Q. But will it not follow, that because God from Eternity did decree to justify us in time, therefore we were justified from all Eternity.

A. No more than this, that because God from all Eternity did decree that the World should be, and I and others should be in time, and be converted, and at last glorified, doth prove that the World, and I, and others, were, and were converted and glorified from all Eternity.

Q. Cannot you be persuaded to think, that because God from all Eternity did decree, that you should be in time, that therefore you were before all time, from all Eternity?

A. It is contrary to all Sense and Reason, that I should think that I of twenty or forty years of Age, should be so Old as to be from all Eternity, tho' God from all Eternity did decree, that some thousands of Years after the World began, I should be of twenty or forty years of Age.

Q. What other Reasons have you, why we were not justified from all Eternity?

A. I have several Reasons,

1. Because there can be no actual pardon where there is no actual guilt, and there can be no actual guilt where there is no actual fault; but there

was

was no actual fault, or guilt, from all Eternity, therefore from all Eternity there could be no actual pardon.

2. Some of God's Elect before Conversion, have been Drunkards, Adulterers, Swearers, 1 Cor. 6. 10, 11. if they were pardoned while such, they were *blessed Drunkards, blessed Adulterers, and blessed Swearers*, Psal. 32. 1, 2. while such, are declared to be *under the Curse*, Gal. 3, 10.

3. If they were pardoned from Eternity, then in time they need not pray for pardon, which is contrary to the expresse pattern of Prayer, Mat. 6. 12. Luke 11. 4.

4. An elect Person, whilest he is an Unbeliever is condemned, John 3. 18. therefore he was not justified from Eternity, else he would be justified and condemned at the same time.

5. Justification and Sanctification are inseparable, 1 Cor. 6. 11. therefore we can be no more justified, than sanctified from all Eternity.

Q. Supposing your self at the Bar of God, and there charged with the breach of God's holy Law, and must plead; What will you plead, Guilty, or not Guilty?

A. I must plead guilty, Rom. 3. 19.

Q. Since you plead guilty, have you any thing to say, why the Sentence of Damnation should not pass upon you?

A. I will plead for mercy through the Satisfaction of Jesus Christ, Rom. 3. 24, 25. & 4. 25. & 8. 34.

Q. In this place, and against this charge, what do you think of all, or any good Works, or Grace inherent in you, or Duties done by you?

A. I

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A. I think them all to be filthy Rags, and altogether insufficient.

Q. Notwithstanding the Satisfaction of Christ, shall not all those that believe not on him, nor receive him as offered in the Gospel, be for ever damned? Mark 16. 15.

A. I am sure they must.

Q. Being charged to be an Unbeliever, against this what will you plead, Christ's Satisfaction, or your Faith?

A. Against this Charge I must plead my Believing, and the Promise of God, that believing I should not perish, but have everlasting Life, Joh. 3. 16.

Q. What do you think of your Faith in its place, in subordination to the Righteousness of Christ in its place?

A. I think it to be no Rag, but more precious than Gold, 1 Pet. 1. 7. 2 Pet. 1. 1.

Q. But can a dead Faith be a Plea, or give you a Title to the Righteousness of Christ? Jam. 2. 17, 18, 20, 26. If not, what will you shew and prove the sincerity and soundness of your Faith by? the Satisfaction of Christ? or your Faith called into question?

A. I will shew the soundness of my Faith, by my forsaking and mortifying my Sins, and my New Obedience, as the inseparable Fruits thereof, Jam. 2. 18, 21, 22, 23, 24.

Such Pleadings brought in by Christ concerning the Righteous and the Wicked, see Mat. 25. 34, to the end.

Question

Question XXXIV.

Q. What is Adoption?

A. Adoption is an Act of God's Free Grace, whereby we are received into the Number, and have a right to all the Priviledges of the Sons of God.

Q. Whose Act is Adoption? *God's.* What is the Reason of it? *Free Grace.* Hath God a Number of Sons? *Yes.* Are the Adopted received into that Number? *Yes.* Have the Sons of God any Priviledges? *Yes.* And have the Adopted a Right to those Priviledges? *Yes.* To how many of them? *To all of them.*

Q. What is the meaning of the word Adoption?

A. Adoption is the taking of one that is by Nature a Stranger, to be as a Son by Favour, and giving him a Right to an Inheritance.

Q. What is the Free Grace of God?

A. The Free Grace of God is the Love, Favour, or Good Pleasure of God's Will, which he vouchsafeth to his Elect, without the least Merit or Desert of theirs.

Q. What is a Priviledge?

A. A Priviledge is a special Favour vouchsafed to some above others.

Q. Who are the Sons of God?

A. The Sons of God are true Believers, who being Regenerated and born again, are admitted into the State of God's Children by Adoption.

Q. What is the first Proposition?

A. Adoption is an Act of God's Free Grace,
1 Joh. 3. 1. Behold what manner of Love the Father
hath

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hath bestowed on us, that we should be called the Sons of God.

Q. What is the second Proposition?

A. By Adoption we are received into the Number of the Sons of God, Joh. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

Q. What is the third Proposition?

A. By Adoption we have a Right to all the Priviledges of the Sons of God, Rom. 8. 17. If Children, then Heirs, Heirs of God, and Joint-heirs with Christ.

Q. What do you observe concerning Adoption?

A. From this Answer concerning Adoption, I Observe,

Obs. 1. There are several sorts of the Sons of God, of whom some are so by Adoption, Heb. 1. 5. Job 38. 7. Luk. 3. 38. Job. 1. 6. Gal. 4. 5.

Obs. 2. All Men before Adoption are Strangers to God, Children of Wrath and of the Devil, Eph. 2. 3. Act. 13. 10. 1 Joh. 3. 10. Joh. 8. 44.

Obs. 3. That any are Adopted is God's Act and doing, Eph. 1. 5. 1 Joh. 3. 1.

Obs. 4. The Love, Free Grace, and good Pleasure of God's Will, is the Reason that any are his Adopted Children, Eph. 1. 5, 6. 1 Joh. 3. 1.

Obs. 5. Tho' the Children of the Devil are more than the Children of God, yet God hath a Number of Sons, Heb. 2. 10.

Obs. 6. None can Intrude themselves into the Number of the Sons of God, but must be received and admitted into it, 2 Cor. 6. 17, 18.

Obs. 7. Those only that receive God's only begotten

gotten Son, are received into the Number of God's Adopted Sons: We that do so, are so received, *Joh. 1. 12.*

Obs. 8. The Sons of God have peculiar Privileges above all other Men, *2 Cor. 6. 18. Rom. 8. 17. Heb. 12. 6. & 1. 14. Rom. 8. 15, 16. 1 Joh. 5. 14. Rom. 8. 14.*

Obs. 9. All that are Adopted are taken into an Honourable Relation, being the Sons of God, *1 Joh. 3. 1. 1 Sam. 18. 22, 23.*

Obs. 10. God's Adopted are invested with a Right and Title to the Privileges of the Sons of God, *Joh. 1. 12. Rom. 8. 17.*

Obs. 11. Every one of God's Adopted hath a Right to all and every one of these Privileges: Every Son is an Heir, *Gal. 4. 7.*

Obs. 12. The peculiar Privileges and Honourable Relation of being the Sons of God, do forcibly infer peculiar Duties suitable to the Sons of God: Such as are required in these Scriptures following, *Mal. 1. 6. 1 Pet. 1. 14. Mat. 5. 44, 45, 48. Mat. 6. 25, 26. Luk. 15. 18, 21. Heb. 12. 9, 10. Rom. 8. 23.*

Question XXXV.

Q. What is Sanctification?

A. Sanctification is the Work of God's Free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and to live unto Righteousness.

Q. Whose Work is Sanctification? God's. Why doth God work it? Of his Free Grace. Are we renewed thereby? Yes. In what part?

In

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In the whole Man. After what ? After the Image of God. Is our dying to sin one part of Sanctification ? *Yes.* And is living to Righteousness the other ? *Yes.* But must we die unto sin more and more ? and live unto Righteousness more and more ? *Yes.* Can we do this of our selves ? *No.* Is it not God that doth enable us so to do ? *Yes.*

Q. What is the force and meaning of the word [Sanctification] ?

A. Sanctification (as to the meaning of the word) is, making holy separation, or setting apart from a common to an holy use, cleansing and purging from filth, peculiarly devoting a thing to God.

Q. What is God's Free-grace ?

A. Answered in the Question concerning Adoption : See there.

Q. What doth the Image of God denote ?

A. The Image of God, is as much as to say, the Likeness or Resemblance of God.

Q. What is it to enable ?

A. To enable, is to make able, to give Power and Strength to one.

Q. What is it to dye to Sin ?

A. To die to Sin, is to make it our daily Study and Practice, to subdue and mortifie the Body of Corruption, and all the Lusts and Motions of the Flesh.

Q. What is it to live to Righteousness ?

A. To live to Righteousness, is to act according to the Dictates of the Spirit, and Rule of the Word of God, and to exercise all those Graces that are planted in us by the Spirit of God.

Q. What

Q. What is the first Proposition?

A. Sanctification is the work of God's Free-grace, 2 Thes. 2. 13. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit.

Q. What is the second Proposition?

A. By Sanctification we are renewed in the whole Man, after the Image of God, Eph. 4. 24. Put on the new man, which after God is created in Righteousness and true Holiness.

Q. What is the third Proposition?

A. By Sanctification we are enabled, more and more to die unto Sin, and to live unto Righteousness, Rom. 8. 1. Those that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Q. What do you observe from this Answer, concerning Sanctification?

A. From this Answer concerning Sanctification, I Observe,

Obs. 1. Sanctification is the work of God, the Holy God only, can make Man of Unholy to be Holy: Exod. 31. 13. 1 Cor. 6. 11. 2 Cor. 5. 5. Eph. 2. 10. Jude v. 1.

Obs. 2. That a Sinner becomes a Saint, is from the Free-grace and Good-pleasure of God, 2 Tim. 1. 9. Tit. 3. 5.

Obs. 3. In God's sanctifying of us he makes old things new, 2 Cor. 5. 17. Eph. 4. 22, 24. Ezek. 36. 26.

Obs. 4. Sanctifying Grace is not seated, limited to any one part in Man, but spreads it self to every part, 1 Thes. 5. 23.

The dark Understanding is enlightned, Eph. 1. 18. Col. 3. 10.

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The defiled *Conscience* is purged, *Heb.* 9. 14.

The stony *Heart* is softened, *Ezek.* 36. 26.

The stubborn *Will* is made pliable, *Rom.* 7. 18.

The carnal *Affections* are made spiritual, *Col.*

3. 1, 2.

The bad *Memory* made good, *Ezek.* 36. 31.

The parts of the *Body* that were Instruments of Sin, are become the Instruments of Holiness, *Rom.*

6. 13, 19.

The whole *Conversation* well ordered, *Psal.* 50.

23. *Eph.* 5. 8.

Obs. 5. The *Image of God* is the Pattern, according to which we are renewed, *2 Cor.* 3. 18.

Col. 3. 10. *Eph.* 4. 24.

Obs. 6. Where the *Soul* is sanctified, *Sin* is mortified, *Rom.* 6. 1, 2. *Rom.* 8. 11. & 6. 6. *Gal.*

5. 24.

Obs. 7. A sanctified Man lives in the *Exercise* of Grace bestowed on him, *Rom.* 14. 8. *1 Pet.* 2.

24.

Obs. 8. Sanctification is imperfect in this Life, *Eccles.* 7. 20. *Prov.* 20. 5. *1 John* 1. 8, 10. *Jam.*

3. 2.

Obs. 9. Sanctification being imperfect in this Life, we ought to make progress *more and more*, in both parts of it, *2 Cor.* 7. 1. *1 Thes.* 4. 1.

Obs. 10. We need the assistance of Grace, to enable us more and more to die unto Sin, and live unto Righteousness, *Phil.* 4. 13. *Rom.* 8. 13. *Phil.* 1. 6. *1 Thes.* 5. 23, 24.

Obs. 11. Sanctification is a *Privilege*, that they that are effectually called are made partakers of, it's not only a Duty, but also a Privilege to be holy, *1 Cor.* 6. 11.

Obs.

Obs. 12. The more and more we die unto Sin, the more and more we shall be enabled to live unto Righteousness, and the more and more we live unto Righteousness, the more and more we shall be enabled to die unto Sin; for the one hinders or promotes the other, *Gal.* 5. 17. *Rom.* 7. 4, 5, 6, 18, 19, 21, 23, 25.

Question XXXVI.

Q. What are the Benefits which in this Life, do either accompany, or flow from Justification, Adoption, and Sanctification?

A. The Benefits which in this Life, do either accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the end.

Q. Is not Justification a Benefit? *Yes.* And Adoption? *Yes.* And Sanctification? *Yes.* Have these Benefits others belonging to them? *Yes.* Do some flow from these? *Yes.* Which? Assurance of God's Love? *Yes.* And Peace of Conscience? *Yes.* And Joy in the Holy Ghost? *Yes.* Are there some that do accompany the first? *Yes.* Is increase of Grace one? *Yes.* And perseverance to the end the other? *Yes.*

Q. What is assurance of God's Love?

A. Assurance of God's Love is the certain and infallible knowledge and perswasion of a Believer's mind, of God's Love to him in particular.

Q. When is there peace of Conscience?

A. Then there is peace of Conscience, when the Conscience apprehending God to be reconciled

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ciled to it by the Blood of Christ, ceaseth to accuse and condemn, and excuseth and acquits us to, and before God.

Q. What is Joy in the Holy Ghost?

A. Joy in the Holy Ghost is, the most ravishing apprehension of God's special Love, caused by the Holy Ghost, filling the Heart with joy unspeakable.

Q. What is increase of Grace?

A. Increase of Grace is, a rising from one degree of Grace unto another.

Q. What is perseverance in Grace?

A. Perseverance in Grace is, continuing constant, standing stedfast to the end, so as not to fall totally and finally from the state of Grace.

Q. What is the first Proposition?

A. Assurance of God's Love is a Benefit, which in this Life doth flow from Justification, Adoption and Sanctification, Rom. 5. 5. The Love of God is shed abroad in our hearts, through the Holy Ghost.

Q. What is the second Proposition?

A. Peace of Conscience is a Benefit, which in this Life doth flow from Justification, Adoption and Sanctification, Rom. 5. 1. Being justified by faith, we have peace with God; Phil. 4. 7.

Q. What is the third Proposition?

A. Joy in the Holy Ghost is a Benefit, which in this Life doth flow from Justification, Adoption and Sanctification, Rom. 14. 17. The Kingdom of God is joy in the Holy Ghost.

Q. What is the fourth Proposition?

A. Increase of Grace is a Benefit, which doth in this Life accompany Justification, Adoption and

and Sanctification, Prov. 4. 18. *The path of the just is as the shining light, that shineth more and more unto the perfect day.*

Q. What is the fifth Proposition?

A. Perseverance in Grace to the end is a Benefit which in this Life doth accompany Justification, Adoption, and Sanctification, 1 Pet. 1. 5. Who are kept by the power of God, through Faith, unto Salvation. 1 Joh. 5. 13. That ye may know, that ye have eternal life.

Q. What do you observe concerning these Benefits which arise from Justification, Adoption, and Sanctification?

A. From hence I do observe,

Obs. 1. Three grand Benefits of the effectually Called, are the Root and Pledge of five more that arise and spring from them, Rom. 5. 1, 3, 4, 5, 9, 11.

Obs. 2. Both the three grand Benefits, and the other five that spring from them, are all belonging to the effectually called in this Life, Rom. 8. 30. 1 Cor. 6. 11. 1 Cor. 1. 9 1 Thess. 5. 23, 24.

Obs. 3. Of these five, three, viz. Assurance, of God's Love, Peace of Conscience, Joy in the Holy Ghost, do flow from the three grand Benefits; the other two, viz. Increase of Grace, and Perseverance, do accompany them, 1 Thes. 1. 5, 6. 1 Pet. 1. 8. 1 Pet. 2. 2. & 1 Pet. 1. 3, 4, 5.

Obs. 4. Those that are not Justified, Adopted, and Sanctified, cannot have Assurance of God's Love, nor true Peace of Conscience, nor any of the rest, that spring from those Benefits which they have not: Isa. 48. 22. 1 Thes. 5. 3.

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Obs. 5. The two Benefits that do accompany Justification, Adoption, and Sanctification, are common to all that are justified, adopted, and sanctified, *Col. 1. 10, 11. 2 Tim. 1. 12.*

Obs. 6. The three Benefits which flow from Justification, &c. are not in all the Justified at all times, tho' they may have them, yet they may want them, *Psal. 51. 8, 9, 11, 12.*

Obs. 7. Assurance of God's Love in this Life, is possible to be obtained, *1 John 4. 19. Jam. 1. 12. 2 Pet. 1. 10. 2 Cor. 5. 1. 2 Tim. 4. 7, 8.*

Obs. 8. The Grounds of Peace of Conscience do accompany Justification, Adoption, and Sanctification, and they have them; but the Sense of Peace that flows from them, they may want, *2 Sam. 12. 13. comp. Psal. 51. 8, 12.*

Obs. 9. Such as are Justified, Adopted, and Sanctified, may have greater, purer and more excellent Joys than any other Men in the World, *Phil. 4. 4. Luke 10. 20. Psal. 4. 6, 7. Rom. 5. 2.*

Obs. 10. As those that are sanctified desire, need, ought to have more Grace, so it is their Benefit, that they may have more and more, *Eph. 4. 16. Col. 1. 10. Phil. 3. 12, 13, 14.*

Obs. 11. Saving, sincere Grace shall never be totally and finally lost, *Rom. 8. 30. Jer. 32. 40. 1 Pet. 1. 5. Luke 22. 31. 1 Joh. 3. 9.*

Obs. 12. That we might have Assurance of God's Love, Peace of Conscience, and Joy in the Holy Ghost, we must get a Sight and Sense of our Justification, Adoption, and Sanctification, because they flow from them, *Rom. 5. 1, 2, 3, 4, 5. & 8. 16, 17, 38. Job 19. 25, 26. 2 Tim. 1. 12. 1 Pet. 1. 8. 1 John 3. 1, 2, 3.* Quest.

Question XXXVII.

Q. What Benefits do Believers receive from Christ at Death?

A. The Souls of Believers are, at their death, made perfect in Holiness, and do immediately pass into Glory, and their Bodies being still united unto Christ, do rest in their Graves 'till the Resurrection.

Q. Have Believers any Benefits at Death? Yes. From whom do they then receive them? From Christ. Are their Souls then made perfect in Holiness? Yes. Whither do they pass? Into Glory. How long after Death? Immediately. Are their Bodies after Death united to Christ? Yes. Are they at rest? Yes. Where? In their Graves. How long? 'Till the Resurrection.

Q. Who are Believers?

A. Believers are such as truly receive and rest on Christ for Salvation, as he is offered in the Gospel.

Q. In what Respect shall they be perfect in Holiness?

A. Their Holiness then shall be perfect, because there shall be nothing wanting to it, but shall be thoroughly finished.

Q. What is the Glory into which they pass?

A. That Glory is the perfectly holy and happy Estate of the Souls of Believers, which at Death are received into the highest Heavens and do there behold the Face of God.

Q. What do you mean by their passing immediately?

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A. Immediately, that is, presently, instantly, without any Space of time coming between.

Q. What is the first Proposition?

A. The Souls of Believers are at their Death made perfect in Holiness, *Heb. 12. 23. The spirits of just men made perfect.*

Q. What is the second Proposition?

A. The Souls of Believers at their Death do immediately pass into Glory, *Phil. 1. 23. Having a desire to depart; and to be with Christ, which is far better. 2 Cor. 5. 1, 6, 8. Luke 23. 43.*

Q. What is the third Proposition?

A. The Bodies of Believers are at their Death still united to Christ, *1 Thes. 4. 14. Them which sleep in Jesus, will God bring with him.*

Q. What is the fourth Proposition?

A. The Bodies of Believers at their Death do rest in their Graves, *Isa. 57. 2. He shall enter into place, they shall rest in their beds.*

Q. What is the fifth Proposition?

A. The Bodies of Believers after their Death shall have a Resurrection, *Job 19. 26, 27. Tho' after my skin, worms destroy this body, yet in my flesh shall I see God.*

Q. What do you observe concerning the Benefits of Believers at Death?

A. From this Answer I observe these things:

Obs. 1. The Benefits of Believers do not end when their Life on Earth doth end, *Acts 13. 48. Heb. 9. 12. 2 Tim. 4. 7, 8. John 17. 24. 2 Cor. 5. 1, 5.*

Obs. 2. The Benefits of Believers both in Life and Death, are received from Christ, *1 Cor. 3. 22, 23. 2 Tim. 4. 7, 8.*

Obs. 3.

Obs. 3. It is only such as receive Christ while they live, that shall receive these Benefits from Christ when they die, John 3. 16.

Obs. 4. Believers are subject to, and must come under temporal Death, as well as others, Rom. 5. 12.

Obs. 5. There is in Circumstances a great Difference betwixt the Death of the Righteous and the Wicked, Luke 12. 20. Phil. 1. 21. 1 Cor. 15. 55. Prov. 14. 32.

Obs. 6. The Souls of Believers at Death escape Death, because they pass into a better State, 2 Cor. 5. 1.

Obs. 7. The Immortality of the Soul is Matter of Comfort to Believers, but of Horrour to final Unbelievers, Luke 16. 22, 23. & 12. 20.

Obs. 8. We cannot attain to Perfection in this Life, Phil. 3. 12. 1 Cor. 13. 12.

Obs. 9. The Souls of Believers at Death have a perfect Freedom from all In-dwelling Sin, and from the least Inclination to it, Eph. 5. 27.

Obs. 10. The Souls of Believers at Death attain the highest Degrees of Holiness they are capable of, 1 Cor. 13. 10, 11, 12.

Obs. 11. The Souls of Believers separated from their Bodies by Death, are carried, and pass into a Glorious State in the highest Heavens, Luke 16. 23. 2 Cor. 5. 1.

Obs. 12. The separated Souls of Believers tarry not to sleep with their Bodies in the Grave, but presently pass into Glory, Luke 23. 43. Phil. 1. 23. 2 Cor. 5. 6, 8.

Obs. 13.

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Obs. 13. The Souls of Believers are *first made perfect* in Holiness, before they enter into Heaven to enjoy that glorious State, *Rev.* 21. 27.

Obs. 14. The Union betwixt Christ and Believers, is not dissolved by death, *1 Thes.* 4. 14. *Rom.* 8. 38.

Obs. 15. The Grave is the common place for the Bodies of Believers as well as of others, *Job.* 30. 23. *Eccles.* 9. 10. & 12. 7.

Obs. 16. Believers have their Troubles in this Life, but their Bodies have their *rest* in the Grave as their Souls have in Heaven, *Isa.* 57. 2. *Job.* 13, 17.

Obs. 17. The Bodies of Believers are not forever *lost*, but laid in the Grave to rest at longer *till the Resurrection*, *1 Cor.* 15. 12, to 23. *1 Thes.* 4. 14.

Question XXXVIII.

Q. What Benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged, and acquitted in the day of Judgment, and be made perfectly blessed in the full enjoyment of God to all Eternity.

Q. Shall Believers be raised up? *Yes.* In what *In Glory.* Will Christ then own and acknowledge them? *Yes.* How? Openly? *Yes.* Shall they be acquitted? *Yes.* In what Day? *In the day of Judgment.* Shall they be blessed? *To what degree? Perfectly.* In what? *In the enjoyment of God.* In what measure? *Full.* How long? *To all Eternity.*

Q. Wh

Q. What do you mean by Resurrection?

A. Resurrection is the rising again of the Body from the state of Death.

Q. What is signified by the glory in which they shall be raised?

A. This Glory will be the Splendor, Brightness, and Shining of their Bodies, in likeness to the Glorious Body of Christ.

Q. What is it to be acknowledged at that day?

A. God's acknowledging of them, will be his making publick Notice of them, and owning them with particular Respect and Affection.

Q. What is it to be acquitted?

A. To be acquitted, is to be discharged and freed from Guilt and Condemnation.

Q. What is the day of Judgment?

A. The day of Judgment is the time, when Christ shall pass a general and final Sentence on Angels and Men, determining some to Eternal Life, and others to Eternal Death.

Q. What shall be their perfect Blessedness?

A. Such an Happiness in enjoying God, that shall be so full, that nothing shall be wanting.

Q. What shall be their enjoying of God?

A. Their enjoying of God shall be their delighting themselves in the glorious Presence of God, and having sweet Communion with him.

Q. What is the first Proposition?

A. At the Resurrection, Believers shall be raised up in Glory, 1 Cor. 15. 43. It is sown in dishonour, it is raised in glory.

Q. What is the second Proposition?

A. At the Resurrection, Believers shall be openly

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openly acknowledged and acquitted in the day of Judgment, *Mat. 10. 32. Whosoever shall confess me before Men, him will I also confess before my Father which is in Heaven.*

Q. What is the third Proposition?

A. At the Resurrection, Believers shall be made perfectly blessed in full enjoying of God *1 John 3. 2. When he shall appear, we shall see him as he is.*

Q. What is the fourth Proposition?

A. Believers shall enjoy God to all Eternity *1 Thes. 4. 17. So shall we ever be with the Lord.*

Q. What do you observe concerning Believers Benefits, at the Resurrection?

A. From this Answer, I do Observe these things,

Obs. 1. There shall be a Resurrection from the dead, Dan. 12. 2. John 5. 28, 29. Acts 24. 15.

Obs. 2. Believers that have many Benefits in this Life, and at Death, shall also have more at the Resurrection, Mark 12. 25.

Obs. 3. Tho' they shall be the same Bodies of Believers that did fall by Death, that shall be raised to Life, yet they shall be more excellent and glorious, 1 Cor. 15. 42, 43, 44. Phil. 3. 21.

Obs. 4. At the Resurrection there shall be a great day of general Judgment, Mat. 25. 31, 32. 2 Cor. 5. 10. Rev. 20. 12. Acts 17. 31.

Obs. 5. In the day of Judgment Believers shall be acknowledged to be especially related to Christ *Mat. 25. 34. & 10. 32.*

Obs. 6. Believers at the day of Judgment shall be discharged and acquitted from all the Guilt

of Sin, and from all punishment deserved by Sin,
Acts 3. 19.

Obs. 7. Christ's acknowledging and acquitting
of Believers at the day of Judgment, shall be *pub-
lick and open* before God, Angels and Men, *Rev.*
3. 5. Mat. 10. 32. Mat. 25. 32, 34.

Obs. 8. The *blessedness* of Believers at the Day
of Judgment shall be *perfect*, *1 John 3. 2. 1 Cor.*
13. 9, 10, 11, 12.

Obs. 9. The perfect Blessedness of Believers
in the Life to come, consists in their *full and
perfect enjoyment of God*, *John 14. 2, 3. & 17. 24.*
Mat. 5. 8.

Obs. 10. This perfect Blessedness of Believers,
in the full enjoying of God, shall be to all Eter-
nity, *Psal. 16. 11. 1 Thes. 4. 17. Mat. 25. 41.*

Question XXXIX.

Q. What is the Duty which God requires of Man?

A. The Duty which God requires of Man, is
Obedience to his revealed Will. *Micah 6. 8.*
*He hath shewed thee, O Man, what is good, and
what doth the Lord require of thee, but to do justly,
and to love mercy, and to walk humbly with thy
God, 1 Sam. 15. 22.*

Q. Doth Man owe any thing to God? Yes.
*What is it? Duty. What is that Duty? Obe-
dience. To what? To God's Will. To what
Will of God? To his revealed Will. Doth God
require this Duty from Man? Yes. From which
Man? From every Man.*

Q. What do you mean by Duty to God?

A. Duty to God is, that which we owe to
God, and ought to be done to him.

Q. What

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Q. What is God's requiring of this Duty from Man?

A. God's requiring of Duty from Man, is his demanding, exacting or commanding it by way of Authority.

Q. What is Obedience?

A. Obedience is that, whereby the rational Creature sweetly joyns with the Will of God, doing what he Commands, and forbearing to do what he forbids.

Q. What is the will of God revealed?

A. The Will of God revealed, is the Word of God in the Holy Scriptures, which makes known the Mind of God to Man.

Q. What do you observe from this Answer, concerning Man's Duty to God?

A. From hence I do Observe,

Obs. 1. The belief of the Doctrines contained in the first part of the Catechism, tends to the practice of the Duties contained in the second; or the end of knowing is doing; Luke 12. 47. John 9. 40, 41. Rom. 1. 32. & 2. 1.

Obs. 2. Man oweth Duty to God, or Man is a Debtor to God, Rom. 8. 12. Reasons, Psal. 100. 2, 3. Psal. 95. 6. 1 Cor. 6. 19, 20. Psal. 22. 28 & 103. 19. Jam. 4. 12. Isa. 33. 22. Acts 17. 27. 28. Deut. 28. 47. Levit. 19. 2, 3, 4, 10, 12, 14, 16, 18, 28, 30, 31, 32, 34, 36, 37.

Obs. 3. Every man is such a Debtor to God, whether he be poor or rich, young or old, &c. not only this or that man, but every one that is a man. Psal. 2. 10, 11, 12. & 49. 1, 2. Rom. 2. 6, to 12.

Obs. 4. God demands the Debt of Duty from every man, Mic. 6. 8.

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Obs. 5. The Duty of Man to God, is a Debt we must be always paying, and yet still owing it, for God doth always require it, *Acts 24, 16. Luke*

1. 75. 2 Kings 17. 37.

Obs. 6. The Will of God is the Directory of our Duty, *1 Thef. 4. 3. Psal. 119. 4, 5. Isa. 8. 20. Rom. 12. 2.*

Obs. 7. Man could not have known God's Will concerning his Duty, if it had not been revealed, nor what to have done, if God had not shewn him: *Mic. 6. 8. Rom. 1. 17, 18, 19.*

Obs. 8. It is not the secret, but revealed will of God, that is the Rule of our Obedience, *Dent. 29. 29.*

Obs. 9. Though Obedience be due to Magistrates, Ministers and Parents, yet this must be according to the will of God, and not contrary to it, *Rom. 13. 1. Heb. 13. 17. Eph. 6. 1. Acts 4. 19.*

Obs. 10. The whole Duty of Man comprehended in one Word, is Obedience; *Eccles. 12. 13.*

The Properties and Characters of sincere Obedience may be gathered from these Texts, *Lev. 19. 12, 14. John 14. 23. Heb. 11. 8. Phil. 1. 11. Rom. 6. 17. Mat. 6. 10. Psal. 119. 6, 128. Psal. 119. 10. Mat. 22. 37. Psal. 119. 112. Psal. 119. 60. Mar. 1. 17, 18. Psal. 40. 8. Rom. 6. 17. John 4. 34. Job 23. 12.*

Question XL.

Q. What did God at first reveal to man for the Rule of his Obedience?

A. The Rule which God at first revealed to Man for his Obedience, was the Moral Law, *Rom. 2. 14, 15. The Gentiles which have not the Law, do by*

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by nature the things contained in the Law, these having not the Law, are a Law unto themselves. 15. Which shew the Work of the Law written in their hearts, Rom. 10. 5.

Q. Hath man any Rule for his Obedience? Yes. Was this Rule revealed to Man? Yes. When? At first. Who revealed it to him? God. What was this Rule? The moral Law.

Q. What is a Rule?

A. A Rule is any Instrument or Means, whereby we are guided in doing of any thing.

Q. What is the moral Law?

A. The Moral Law is the Declaration of the Will of God to Mankind, directing and binding every one to personal, perfect, and perpetual Conformity and Obedience thereunto, in the frame and disposition of the whole Man, Soul and Body, and in performance of all those Duties of Holiness and Righteousness which he oweth to God and Man, promising Life upon the fulfilling, and threatening Death upon the Breach of it.

Q. What do you observe from what God did at first reveal to Man, for the Rule of his Obedience?

A. From this I do Observe these things,

Obs. 1. Man being a rational Creature, is fit and capable to be governed by a Law, for it is Man only amongst all God's Visible Works that this Law hath reference unto, Deut. 4. 1. & 5. 1. & 6. 4, 5. Rom. 2. 15.

Obs. 2. Man from his first beginning was bound to yield Obedience unto God, because he was his Maker, Owner and Benefactor, Compare Gen. 2. 7. with Psal. 95. 6, 7.

Obs. 3. The Moral Law from Man's first Being was

was to be the Rule of his Obedience Rom. 10. 5. & 2. 13. Gal. 3. 12.

Obs. 4. The Moral Law was discovered, made known to Man at first, by God's shewing it, and revealing of it to him; more clearly to Adam than to those in Rom. 1. 19, 20.

Obs. 5. Before the Law was given at Sinai, God had revealed it to Man at first, by making him after his own Image, in Knowledge and Holiness, and by writing it in his Heart, Gen. 1. 26, 27. Rom. 2. 14, 15.

Obs. 6. The Moral Law being the Rule of Man's Obedience, it was to be personal, perfect and perpetual, Deut. 27. 26. Gal. 3. 10.

Obs. 7. Tho' God gave to Adam in the State of Innocency, a special positive Law, that he should not eat of the Tree of Knowledge of Good and Evil, for the Trial of his Obedience, yet before that, even at the very first, he revealed to him the moral Law, as the Rule of his Obedience, Gen. 1. 26, 27. & 2. 17.

Obs. 8. The Moral Law which God, at first revealed to the first Man, is binding to every Man, for Man here comprehends all Mankind, Gal. 3. 10. Luke 10. 26, 27.

Obs. 9. Tho' unreasonable Creatures do, or forsake to do, according to God's Will, yet strict and proper Obedience, being an Act of a rational Creature, as Man is, it is His Obedience to conform to the Will and Law of God revealed to him, 1 Kings 17. 4, 6. Dan. 3. 25, 27. & 6. 22. Jonah 2. 10. Rom. 6. 16, 17.

Obs. 10. Tho' the first Man, to whom the Moral Law was at first revealed, could have perfectly
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and perpetually obeyed it, but *did not*, which since the Fall no *meer Man* can do, yet it is of great Use from the *first to the last Man*, because it is a *Moral Law*.

It is *not now* of Use to us to Attain to Righteousness and Life by it, *Rom. 8. 3. Gal. 2. 16.*

It is of Use to *all men* for the Ends exprest in these Texts, *Lev. 11. 44, 45. & 20. 7, 8. Rom. 3. 20. & 7. 7. Gal. 3. 21. 22. Rom. 10. 4.*

It is of use to *unregenerate Men* for these ends, *1 Tim. 1. 9, 10. Gal. 3. 24. Rom. 1. 20. & 2. 15. Gal. 3. 10.*

It is of use to the *regenerate* for these ends, *Rom. 7. 24, 25. Gal. 3. 13, 14. Rom. 8. 3, 4. Gal. 4. 3, 4, 5, 6, 7. Rom. 7. 22. & 12. 2.*

Question XLI.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments, Deut. 10. 4. He wrote on the Tables, according to the first Writing, the Ten Commandments which the Lord spake unto you in the Mount, out of the midst of the fire in the day of the Assembly, and the Lord gave them unto me.

Q. Are there Ten Commandments? Yes. Is there a Moral Law? Yes. Is this Moral Law comprehended in the Ten Commandments? Yes. How? Summarily? Yes.

Q. What do you mean by Summarily comprehended?

A. I mean, that the Law of God, that is exceeding large, is briefly, or in a few words, contained in Ten Commandments.

Q. What

Q. What do you more generally observe concerning these Commandments?

A. More generally concerning the Commandments I Observe,

Obs. 1. That the number of the Commandments are *Ten*, neither more nor less; not *one* to be added to them, nor *one* to be taken from them, nor *one* to be divided into *two*, that one might be taken out, and yet some cozen the People by saying there is *Ten*: *Exod.* 34. 28. *Dent.* 5. 22.

Obs. 2. That the Moral Law is the *same* with the *Ten* Commandments, the *Summ* of it being contained in them, *Dent.* 4. 13. *Exod.* 34. 28. *Exod.* 24. 12. *Mat.* 22. 40.

Obs. 3. It was *God himself* that by his Infinite Wisdom did reduce the whole Duty of Man, both to *God and Man*, into *Ten* Commandments, *Exod.* 20. 1, to 18. *Dent.* 4. 13.

Obs. 4. These ten Commandments by *God* were divided into *two Tables*, whereof the four first Commands contain our Duty to *God*, and the other six our Duty to *Man*, *Exod.* 34. 1, 2, 3, 4. *Mat.* 22. 37, 38, 39.

Obs. 5. The Ignorance of Men, not knowing their Duty to *God and Man*, will be *inexcusable*, since the whole is contained in *no more* than *Ten* Commandments, *Dent.* 5. 1, 22, compared.

Obs. 6. Every Commandment is spoken in the second Person singular [*Thou*,] rather than [*Ye*,] or *no Man*, or *every Man*.

1. To shew that *God* is *impartial*, in binding every individual *Man* to obey his Commands, thou *Rich Man*, thou *Noble Man*, thou *Learned* Man,

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Man, as well as thou *Poor Man*, thou *Mean* or *Ignorant Man*, *Rom. 2. 6*, to 12.

2. That every Man in particular might apply every Command to himself, as if spoken to him by Name, compare *Deut. 5. 1, 22.* with *ver. 7, to 22.*

Obs. 7. Every Commandment is propounded in the *future tense*, or *time to come*, [Thou shalt not] to teach that it is not sufficient to have yielded Obedience to these Commands for time past, except we *continue* to our Lives end, *Psal. 119. 112. 2 Kings 17. 37.*

Obs. 8. The *fifth* is propounded *affirmatively*, the *fourth* *affirmatively and negatively*, and *all the rest* *negatively*, whence I Note,

1. That we are so prone to sin, that we need many Commands in the *Negative* to restrain us.

2. That we must first cease to do evil, and then learn to do well, *Isa. 1. 16, 17.*

3. *Negatives* bind more strongly, *always and to all moments of time*; there is no moment wherein we might have another God, &c.

4. *Affirmatives* bind *always, but not to all moments of time*; so we are commanded to pray *always*, yet not every moment; *Luke 18. 1. 1 Thes. 5. 16, 17.*

Obs. 9. There are more *Reasons* annexed to the Commands of the *first Table*, than to those of the *second*.

1. Because there is less of the Light of Nature left in *fallen man*, for the right *Worship* of God, than for our Duties one towards another, *John 4. 22. Acts 17. 23. Tit. 1. 12.*

2. Because tho' all our Obedience should be grounded on Reason and Knowledge, yet *more especially* that which belongs to the Worship of God, *Rom.* 12. 1.

Obs. 10. The Moral Law being of a *vast Extent*, yet comprehended in Ten Commandments, that are so short, such Rules for the Understanding of them are necessary, as are given in these following Texts :

Rom. 7. 14. *Mat.* 22. 36, 37. *Psal.* 19. 7. *Jam.* 2. 10. *Deut.* 6. 13. comp. *Mat.* 4. 9, 10. *Mat.* 5. 21, 22, 27, 28. 1 *John* 3. 15. 1 *Thef.* 5. 22. *Gal.* 5. 26. *Col.* 3. 21. *Exod.* 20. 12. comp. *Prov.* 30. 17. *Exod.* 20. 7. comp. *Psal.* 15. 1, 4. 1 *Tim.* 6. 10. *Mat.* 12. 1, 2, 7. *Acts* 4. 19.

Question XLII.

Q. What is the summe of the Ten Commandments?

A. The summe of the Ten Commandments is, to love the Lord our God with all our Hearts, with all our Soul, with all our Strength, and with all Mind, and our Neighbour as our selves, *Mat.* 22. 37, to 41. *Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind.* 38. *This is the first and great Commandment.* 39. *And the second is like unto it, thou shalt love thy Neighbour as thy self.* 40. *On these two Commandments hang all the Law and the Prophets.*

Q. In one word, what is the summe of the Ten Commandments? *Love.* To whom first of all? *To the Lord our God.* What manner of Love should we have to God? *Supream.* To whom

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next? *To our Neighbour.* How should we love him? *As our selves.*

Q. What do you mean by the summe of the Ten Commandments?

A. The summe of them is, the brief, short, or chief Heads and Substance of larger matter contained in them.

Q. What is Love?

A. Love is that whereby the Soul is carried out unto, and pleaseth it self in Union with any thing, that it apprehends to be Good and suitable to its Desires.

Q. What is the force of the word Lord in this place?

A. The Lord, that is, *Jehovah*, the Sovereign Lord God, that hath his Being in and of himself, and gives Being and Continuance to all things.

Q. What do you understand by the Heart?

A. By the Heart, I understand the Will and Affections of the Soul.

Q. What do you mean by the Soul?

A. By the Soul, I mean, that essential part of Man, whereby he lives, moves, understands, wills and puts forth all living Acts.

Q. What by the Mind?

A. The Mind is the Understanding, or that Faculty of the Soul, whereby we apprehend Truth, Discourse and Argue.

Q. Who is your Neighbour?

A. Neighbours are not only those that live nigh unto us, or are nearly related to us; but all Mankind, who are near unto us by Nature, being of the same Flesh and Blood with us.

Q. What

Q. What is it to love our Neighbours as our selves?

A. It is to do to them, what we would have them do to us.

Q. What do you observe, concerning the summe of the Ten Commandments?

A. Concerning the summe of the Ten Commandments I Observe,

Obs. 1. God reduced the whole Moral Law to Ten Commandments, Christ reduced the summe of the Ten Commandments unto Two, and the Apostle unto One, comprehending all in Love, Exod. 34. 28. Mat. 22. 37, 38, 39, 40. Rom. 13. 8, 9, 10. Gal. 5. 14.

Obs. 2. Love, which is the Summe of the Summe of the Ten Commandments, is distinguished into Love to God and Man, Mark 12. 29, 30, 31.

Obs. 3. Love to God, is the Summe of the four first Commandments, which contain our Duty to God, and Love to Man is the Summe of the other six, which contain our Duty to Man, Mar. 12. 30, 31. Jam. 2. 8. Rom. 13. 9.

Obs. 4. The Name of God being Lord-Jehovah, Eternal, Immutable, Independent, and Infinite in Holiness and all Excellencies, carries in it strong Reason why we should love him, Cant. 1. 3.

Obs. 5. The Relation we have to God, as our God, and the Benefits we receive thereby, are enforcing Motives to fix our Love upon him, Psal. 18. 1, 2. & 116. 1.

Obs. 6. The Love we ought to have to the Lord our God should be Supream, in highest degrees, in the most vigorous Actings of all the Powers of our Souls towards him, Dent. 6. 4, 5. & 10. 12, Mat. 10. 37. Luke 14. 26.

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Obs. 7. Supream Love to God, and Sincere Love to our Neighbour, are so *conjoynd*, as not to be separated, 1 John 4. 7, 8, 20, 21. & 5. 1, 2.

Obs. 8. There is a *Lawful Self-love*, since Love to our selves is the Pattern of our Love we owe to others, Lev. 19. 18. 1 Sam. 18. 1, 3. Mat. 22. 39.

Obs. 9. We are not bound to love our Neighbours *equally*, with the same *degrees* of Love, as we *duely* love our selves; but *truly*, as we love our selves; in doing to them, what willingly we would they should do to us, Mat. 7. 12. Luke 6. 31.

Obs. 10. By the Rule of Contraries, I observe, that the want of Love to God and Man, is the *Root and Summe of Wickedness* in the breach of all the Commandments, and is many sins gathered into one Heap.

Or, *In that Man's heart is the Summe of all Wickedness, that wants Love to God and Man, that is the Summe of all Goodness*, 2 Tim. 3. 4. 1 John 3. 11, 12, 14, 15. & 2. 9, 11.

Question XLIII, and XLIV.

Q. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in these words, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.*

Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our

our God and Redeemer, therefore we are bound to keep his Commandments.

Q. In the Preface doth not God speak of himself as Sovereign Lord? *Yes.* And in his relation to his People, when he saith [*thy God*]? *Yes.* And as their Benefactor, in bringing them out of Bondage? *Yes.* And are not all these strong Reasons why we should keep his Commandments? *Yes.*

Q. What is a Preface?

A. A Preface is that which is spoken, or written before another thing.

Q. What is meant by Lord?

A. The Lord is Jehovah, the Sovereign Lord God, that hath his being in, and of himself, and gives Being and Continuance to all things.

Q. What is it to Redeem?

A. To Redeem is to deliver, and free a Captive from Slavery, by paying down a Valuable Price or Ransom.

Q. What is the first Proposition?

A. We are bound to keep all God's Commandments, because he is the Lord, *Dent. 11. 11. Thou shalt love the Lord, and keep his Commandments alway: Lev. 19. 37.*

Q. What is the second Proposition?

A. We are bound to keep all God's Commandments, because the Lord is our God, *Dent. 11. 11. Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway: Lev. 18. 30.*

Q. What is the third Proposition?

A. We are bound to keep all God's Commandments, because he is our Redeemer, *Luk. 1. 74.*

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75. That we being delivered out of the Hands of our Enemies, might serve him without fear. 75. In holiness and righteousness, before him all the days of our Lives.

Q. What do you observe from the Preface to the Ten Commandments?

A. From the Preface I Observe,

Obs. 1. This Preface having not the form of a Command, and being the Reason of our Obedience to them, is none of the Commandments *Exod. 20. 2. Lev. 19. 36, 37. Ezek. 20. 5, 6, 7.*

Obs. 2. Prefaces in weighty Matters are of great Use, as this before the Lord's Commands; that before the Lord's Day, and the Lord's Prayer, and the Lord's Supper; *Deut. 5. 6. Exod. 20. 8. Mat. 6. 9. 1 Cor. 11. 23.*

Obs. 3. God that might from absolute Sovereignty Command our Obedience, is pleased to use Arguments and Motives to induce us to it; *Lev. 19. 12, 14, 16, 18. Hos. 11. 4. Rom. 2. 4. 2 Cor. 5. 20. Rom. 12. 1.*

Obs. 4. What is contained in the Name Jehovah, should be a forcible Inducement to Obey his Commands; *Isa. 44. 6. Exod. 3. 14. Act. 17. 24, 28.*

Obs. 5. God's Covenant Relation to us as our God, and our Interest in him, is a strong Perswasive to Obedience to his Commandments, and is a great Aggravation of our Disobedience, *Lev. 19. 37. Gen. 17. 1, 2, 7. Psal. 50. 7. Jer. 3. 25. Hos. 9. 1.*

Obs. 6. God's own People might be in Slavery to others, and sigh, and crie, and groan in an

House

House of Bondage, *Exod* 1. 13, 14. & 2, 23. *Judg.* 10. 7, 8.

Obs. 7. God's *delivering* of his People out of their sore Troubles, should be an *Engagement* to them to be Obedient to his Commands, *Ezra* 13, 14. *Deut.* 7. 8, 9, 10, 11. & 15. 15.

Obs. 8. Our Deliverance and Redemption from the Curse of the Law, the Slavery of Sin, Captivity to Satan, and the Torments of Hell, worse than Egyptian Bondage, should engage us to live in Obedience to God's Commands, *1 Cor.* 6. 20. *1 Pet.* 1. 15, to 20. & 2. 24. *Col.* 1. 10, 13. *1 Thes.* 2. 9, 10. *Ti.* 2. 13, 14.

Obs. 9. The Obedience to which the Reasons contained in the Preface do engage us, is *Universal*, to keep all God's Commands, with all the Heart, at all times; *Lev.* 19. 36, 37. *Deut.* 5. 6, 2, 33. & 6. 2, 5.

Obs. 10. The more the Reasons are, the more we are bound to keep all God's Commandments, *2 Sam.* 2. 7, 8, 9. *Gen.* 39. 8, 9. *Nehem.* 9. 35.

Question XLV, and XLVI.

Q. Which is the first Commandment?

A. The first Commandment is, *Thou shalt have no other Gods before me*, *Exod* 20 3.

Q. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. Should not you know God? *Yes.* And acknowledge him? *Yes.* To be what? *The true God.* And any besides him? *No; he is the only true God.*

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God. Should you have him for your God? *Yes.* Must not you then Worship him? *Yes.* And Glorifie him? *Yes.* How? according to the Manner enjoyed? *Yes.* And where is all this required? *In the first Commandment.*

Q. *What do you mean, when you say it requires?*

A. I mean, it demands, or Commands it by way of Authority.

Q. *What is it to know God?*

A. To know God, is rightly to apprehend God, to be such a one as he reveals himself to be in his Word and Works.

Q. *What is it to acknowledge God?*

A. To acknowledge God, is to take public Notice of, and to own him with sincere Affection.

Q. *Why do you say, as the true God?*

A. Because the true God is not a bare Conceit of our Heads and Fancies, but a God indeed; in opposition to Idols, which are only supposed to be Gods, in the Opinions of the Worshippers.

Q. *What is the Worship of God required in the Command?*

A. This internal Worship of God is the humbling and abasing our selves before God, while we reflect upon his Majesty; and making God the chief Object of all the Faculties of the Soul in adoring, choosing, loving him.

Q. *What is it to glorifie God?*

A. To glorifie God is highly to esteem, and to declare or make known the surpassing worth and excellency and praise of God.

Q. *What is the first Proposition?*

A. God requires us to know him to be the only

true God, 1 Chron. 28. 9. Thou Solomon, my Son,
now thou the God of thy Father.

Q. What is the second Proposition?

A. God requires us to acknowledge him to be
our God, Deut. 26. 17. Thou hast avouched the
Lord this day to be thy God.

Q. What is the third Proposition?

A. God requireth us to worship and glorifie
him as the only true God, and our God, Mat.
10. Thou shalt worship the Lord thy God, and him
only shalt thou serve; Psal. 29. 2.

Q. What do you observe from what the first Com-
mandment requires?

A. From what is required in the first Com-
mandment, I Observe,

Obs. 1. To know and believe there is a God, or
the Existence of a Deity, is the first Duty requi-
red in the first Commandment, and the first Princi-
ple of all Religion; Heb. 11. 6. Psal. 14. 1.

Obs. 2. To our knowing of God, we must join
our acknowledging of him, as he hath revealed
himself to us in his Word and Works, Prov. 3. 6.
Isa. 33. 13. 1 John 2. 23. Col. 2. 2.

Obs. 3. The Knowledge in us, and Acknowledge-
ment of God by us, should be, that He is God, the
true God, the only true God, Deut. 6. 4. 1 Cor. 8.
3. 6. John 17. 3. Jer. 10. 10. Isa. 43. 10, 11, 12,
13. Isa. 45. 21, 22.

Obs. 4. It is not enough to know and acknow-
ledge one only true God, but we are bound to have
him, and take him for our God, Jam. 2. 19. Deut.
26. 17. Joshua 24. 14, to 25.

Obs. 5. The only true God is the only true Ob-
ject of Religious Worship, Mat. 4. 10. Psal. 95.

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6, 7. *Exod.* 34. 14. *Deut.* 8. 19. & 11. 1.
1 Kings 9. 6, 7. *2 Chron.* 7. 19, 20. *Dan.* 3. 28.

Obs. 6. The Inward Worship in our Inward Man, in all the Powers and Faculties of our Soul set and fixt on God, is not an indifferent thing but a necessary Duty, for it is required in the first and great Commandment, *Mat.* 22. 35, 39. *Psal.* 146. 3, 4, 5. *Psal.* 118. 8, 9.

Obs. 7. The last end of Man to glorifie God, required in the first Commandment, therefore should be our first Design, *Psal.* 22. 22, 23. 50. 15. & 86. 12. *Mat.* 5. 16. *1 Cor.* 6. 20. *1 Cor.* 10. 31.

Obs. 8. The Worshipping of God as required in the first Commandment, is a special way of glorifying him, which is required therein, *Psal.* 89. 9. *Rev.* 15. 4. *Psal.* 50. 23.

Obs. 9. The first Commandment requires not only some, few or more, but [US,] here the same with requires [ALL,] to know, acknowledge worship and glorifie God, *Psal.* 76. 11. *Psal.* 67. 3, 4, 5. *Psal.* 117. 1. *Rev.* 15. 4.

Obs. 10. As God is the only true God, and we know and acknowledge him to be such, so we should worship and glorifie him accordingly, and becomes the Excellency of his Majesty, and the clearest and highest Knowledge of him we can attain unto, *Mal.* 1. 6, 13, 14. *Psal.* 7. 17. *Psal.* 150. 2. *Isa.* 63. 7.

It being required of us to have a God, the only true God, for our God, all the Powers of our Souls should have their Actings and Motions accordingly.

The Understanding, accordingly these, *Mal.* 3. 16.

3. 16. *Psal.* 104. 34. *Psal.* 71. 19. *Exod.* 15. 11.
Mal. 1. 6. *Isa.* 43. 10. *Jer.* 14. 22.

The *Will*, accordingly these, *Josh.* 24. 15, to
 23. *John* 14. 1. *Isa.* 26. 4. *Deut.* 10. 20. *Acts* 11.
 23. *Mat.* 26. 39. *Acts* 21. 14.

The *Conscience*, accordingly these, *Heb.* 13.
 18. *Acts* 24. 16. *Gen.* 39. 9. & 42. 21, 22. 2 *Sam.*
 24. 10. *John* 8. 9. 2 *Cor.* 1. 12.

The *Memory*, accordingly these, *Eccles.* 12. 1.
Neb. 4. 14. *Numb.* 15. 39, 40. *Ezek.* 36. 31. *Psal.*
 105. 5.

The *Affections*, accordingly these, *Deut.* 6. 4,
 5. *Psal.* 73. 25. *Luke* 12. 4, 5. *Psal.* 130. 7. &
 51. 4. & 32. 11. *Numb.* 25. 11.

Question XLVII, and XLVIII.

Q. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the
 denying, or Not-worshipping and glorifying the
 true God, as God, and our God, and the giving
 of that Worship and Glory to any other, which
 is due to him alone.

Q. *What are we especially taught by these Words*
[before me] *in the first Commandment?*

A. These words *[before me]* in the first
 Commandment, teach us, that God who seeth
 all things, taketh Notice of, and is much dis-
 pleased with the Sin of having any other God,
Psal. 44. 20, 21. *If we have forgotten the Name of*
our God, or stretched out our Hands to a strange
God, shall not God search this out? for he knoweth
the Secrets of the Heart.

Q. *May you deny the true God? No. May*
you forbear to worship the true God? No.
 Or

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Or to glorifie him? *No.* May we worship him, but not as God? *No.* May you neglect to have him for your God? *No.* May you give that Worship to another, which is due to him alone? *No.* Or that Glory which is due to him alone? *No.* Where is all this forbidden? *In the first Commandment.* Doth God take Notice of such as have another God? *Yes.* And is he displeased with such? *Yes.* For do not such that do so, do it before him, or before his Face? *Yes.*

Q. What is the force of the word [forbiddeth]?

A. To forbid, is by way of Authority to Charge a Person not to do a thing.

Q. What do you mean by the first Commandments forbidding, the Not-worshipping of the true God?

A. The first Commandment forbidding the Not-worshipping of the true God, is its forbidding the Not-humbling, the Not-abasing ourselves before God, and not making God the chief Object of all the Faculties of our Souls, the Not-adoring, Not-choosing, Not-loving him.

Q. What do you mean, by the first Commandments forbidding the Not-glorifying of God?

A. The first Commandments forbidding the Not-glorifying of God, is its forbidding our Not-highly-esteeming, Not-declaring, nor Making known the surpassing Worth, Excellency and Praise of God.

Q. What is the Glory of God, which is due to him alone, and forbidden to be given to any other?

A. The Glory which is due to God alone, and forbidden to be given to any other, is the
admi-

admirable Worth and Excellency of the Divine Nature, whereby he infinitely surpasseth all Creatures, and deserves to be most highly esteemed, praised, honoured and admired.

Q. What do you mean by especially taught, by these words [before me] ?

A. By being especially taught, I mean, being taught chiefly or principally.

Q. What is the first Proposition ?

A. God forbiddeth the denying of him to be the true God, *Psal. 14. 1. The fool hath said in his heart there is no God; Psal. 53. 1.*

Q. What is the second Proposition ?

A. God forbiddeth the Not-worshipping and Glorifying of him as God, *Rom. 1. 20, 21. They without excuse, because when they knew God, they glorified him not as God.*

Q. What is the third Proposition ?

A. God forbiddeth Not-worshipping and Glorifying of him as our God, *Psal. 81. 11. Israel would not of me.*

Q. What is the fourth Proposition ?

A. God forbiddeth the giving that Worship and Glory to any other, which is due to him alone, *Rom. 1. 25. Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is blessed for ever.*

Q. What do you observe from what is forbidden in the first Commandment ?

A. From hence I do observe these things,

Obs. 1. Atheism in denying the Existence of God, is an hainous Sin against the first Commandment; and is aggravated by such Works which have been done, and prove there is a God, which

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which Works no Atheist can deny or disprove, as
Psal. 19. 1. *Rom.* 1. 20. *Gen.* 7. 19, &c. *Exod.*
 14. 21, 22. *Josh.* 10. 12, to 15. *Isa.* 38. 7, 8. *Mat.*
 27. 52, 53.

Obs. 2. This first Commandment given to Men
 to restrain them from denying a God, implies
 that there is a *proneness* in Man's Heart to deny
 what Devils confess, and their danger to be
 Atheists, when in this respect the *Devil is* m
Atheist, nor can be; *Luke* 8. 27, 28. *Jam.* 2
 19.

Obs. 3. *Polutheism*, or affirming many Gods, is
 an hainous sin, as well as *Atheism* in denying one
 God; for this is giving that Glory to many
 which is due only to one, *Isa.* 44. 6, 8. & 45
 21, 22. *1 Cor.* 8. 4, 5, 6. *Deut.* 6. 14. *Josh.* 24
 20, 23. *Judg.* 2. 11, 12, 13, 14, 15, 17.

Obs. 4. To own there is a God, and but one
 yet if *that one* be not the true God, it is a sin
 against the first Commandment, *Isa.* 41. 4. & 48
 12, 13. *Gal.* 4. 8, 9. *Jer.* 10. 10, 11.

Obs. 5. Reigning sins in the Heart, and living
 without the *Inward Worship* of the true God, is
 breaking of the first Commandment, *Rom.* 6. 12
Jer. 17. 5. & 49. 16. *2 Tim.* 3. 2, 4. *Isa.* 57. 11
Jer. 5. 22. *1 Cor.* 16. 22. *Jer.* 4. 22.

Obs. 6. By *Not-glorifying* God we contract guilt
 by the breach of the first Commandment, *Dan.*
 5. 23. *Acts* 12. 23. *Luke* 17. 18. *Mal.* 2. 2
Rev. 16. 9.

Obs. 7. The not-worshipping God *as God*, nor
 glorifying him *as God*, is sinning against God, for
 bidden in the first Commandment, *Rom.* 1. 21
Lev. 11. 44, 45. *Malac.* 1. 6, 14.

Obs.

Obs. 8. The denying, or neglecting to have the true God for our God, or to worship or glorifie him as our God, is also a sin against the first Commandment, *Psal.* 81. 11. *Josh.* 24. 27. *1 Sam.* 10. 18, 19. *Jer.* 2. 11, 13. *Job* 21. 14, 15. & 22. 17. *Jer.* 6. 16, 17. *Malac.* 3. 13, 14. *Prov.* 1. 24, 25, 29, 30. *Luke* 19. 14, 27.

Obs. 9. The worshipping more Gods than one, or any with, or instead of the true God, is the Idolatry forbidden in the first Commandment, *Jer.* 2. 27, 28. *Rom.* 1. 25. *Col.* 2. 18. *Rev.* 22. 8, 9. *Isa.* 44. 15, 17. *Exod.* 32. 8. *Deut.* 17. 2, 3, 4, 5.

Obs. 10. To give to any Creature that which is due to God alone, is to make that Creature our Idol, and to commit Heart-Idolatry with it, *Mat.* 22. 36, 37, 38. with *1 John* 2. 15. *2 Tim.* 3. 2, 4. *Eph.* 5. 5. *1 Sam.* 2. 29. *Job* 31. 24, 25, 28. *Phil.* 3. 19. *Isa.* 51. 12, 13.

Obs. 11. No Man can have any other God, nor in his Heart give to any other what is due to him alone, but God seeth it, and taketh Notice of it, because he doth it before him that seeth all things, *Jer.* 23. 23, 24. *Psal.* 147. 5. *Heb.* 4. 13. *Psal.* 44. 20, 21.

Obs. 12. To have another God, or to worship and give to others what is due alone to him, is a daring, provoking sin, because it is done before God, or before his face, *Ezek.* 8. 5, to end. *Isa.* 42. 8. *1 Chron.* 28. 9.

Sins more particularly, as against the first Commandment, are either,

1. Of the Understanding, *Jer.* 4. 22. *Hos.* 4.

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1, 6. *Acts* 17. 23, 29. *Isa.* 40. 18. *Psal.* 50. 21. *Deut.* 29. 29.

2. Of the Conscience, *Acts* 26. 9. *Jer.* 5. 3. *Isa.* 42. 25. *1 Tim.* 4. 2. *Rom.* 2. 5. *Gen.* 4. 13. *Mat.* 27. 4, 5. *Zeph.* 1. 12. *John* 16. 2. *Rom.* 10. 2. *Mat.* 23. 9.

3. Of the Memory, *Jer.* 2. 32. *Deut.* 4. 9, 23. & 6. 12. & 8. 11, 14, 19. & 9. 7. *Job* 8. 13. *Psal.* 9. 17. & 50. 22. *Judg.* 3. 7. *Psal.* 78. 11. & 106. 13, 21. *Hos.* 2. 13. *Deut.* 32. 18. *Isa.* 17. 10. *Jer.* 3. 21. & 18. 15. *Hos.* 4. 6. & 8. 14.

4. Of the Will and Affections, *Rom.* 1. 30. *2 Tim.* 3. 2. *Phil.* 2. 21. *1 John* 2. 15. *Psal.* 78. 22. *Jer.* 17. 5, 6. *Numb.* 15. 30, 31. *Deut.* 28. 58, 59. *Exod.* 16. 3. & 17. 2, 3. *John* 5. 40. *Mat.* 23. 37. *Rom.* 2. 5.

5. Of the Life and Practise, as the Effects of the Mind and Will, *Tit.* 1. 16. *Habac.* 1. 16. *Hos.* 4. 12. *Lev.* 20. 6. *1 Sam.* 28. 7, 11. with *1 Chron.* 10. 13, 14. *Acts* 5. 3. *Dan.* 5. 23. & 4. 30.

Question XLIX, and L.

Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not make unto thee, any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth; thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and shewing mercy unto thousands
of

of them that love me, and keep my Commandments, *Exod. 20. 4, 5, 6.*

Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing, and keeping pure and entire, all such Religious Worship and Ordinances, as God hath appointed in his Word.

Q. Who appoints Religious Worship and Ordinances? God. Where? In his Word. Are we to receive them? Yes. And to observe them? Yes. And to keep them pure? Yes. And entire? Yes. How much? All that God hath appointed. Which Command requires all this? The second.

Q. What do you understand by the word [requireth]?

A. To require is to demand, or command by way of Authority.

Q. What is that Religious Worship which is here required?

A. The Religious Worship here required, is that outward way or manner of serving God, which he hath appointed in his Word.

Q. What are the Ordinances of God?

A. The Ordinances of God are God's Laws, Statutes, Decrees, or those Religious Ways of Worship, which God hath appointed in his Word.

Q. What is the receiving of God's Worship and Ordinances?

A. The receiving of them, is the approving of them with the Mind, and embracing of them with the Will.

Q. What is the observing God's Ordinances?

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A. Observing of God's Ordinances, is the marking, taking heed unto them, so as to make use of them, and to attend upon God in them.

Q. What is it to keep God's Ordinances pure?

A. To keep God's Ordinances pure, is to keep them free from any corrupt mixture.

Q. What is it to keep God's Ordinances entire?

A. To keep God's Ordinances entire, is to keep them whole, having all parts compleat, without adding to them, or taking any thing from them.

Q. What is God's appointing of such Worship and Ordinances?

A. God's appointing of his Worship and Ordinances is, his commanding, ordaining or setting down such things by a Law or Rule.

Q. What is the Word of God, by which he hath appointed them?

A. The Word of God is his revealed Will, declared in the Scriptures of the Old and New Testament, teaching Man what to believe, do, and leave undone.

Q. What is the first Proposition?

A. God requireth the receiving and observing all such Religious Worship and Ordinances as he hath appointed in his Word, Deut. 32. 46. Set your Hearts unto all the Words which I testify among you this day, to observe to do all the Words of this Law: Mat. 28. 20. Teaching them to observe all things, whatsoever I have commanded you: Acts 2. 42.

Q. What is the second Proposition?

A. God requireth the keeping pure and intire all such Religious Worship and Ordinances as he hath

hath appointed in his Word, *Deut. 12. 32. Whatsoever I command, observe to do it, thou shalt not add thereto, nor diminish from it.*

Q. What do you observe, from what is required in the second Commandment?

A. From what is required in the second Commandment, I Observe,

Obs. 1. The second Commandment being propounded negatively, and yet some things required in it, this Rule is to be observed, That where the Law forbiddeth any sin, it commands the contrary Duty, And where it commands any Duty, it forbids the contrary sin, Deut. 6. 13. comp. Mat. 4. 9, 10. Eph. 4. 28. Mat. 5. 21, to 26.

Obs. 2. What is forbidden in this Command, is at no moment of time to be done, because it is negatively exprest, Job 13. 7, 8. Rom. 3. 8.

Obs. 3. Worship being required both in the first and second Command, the first hath respect to the Object of Worship, that it be the true God, and no other; the second hath respect unto the Means and Way of Worship, Psal. 45. 11. Exod. 34. 14. Deut. 4. 1. & 6. 1.

Obs. 4. Religious Worship is not left as indifferent to our Wills, but is required in this Command, 2 Kings 17. 36. Mat. 4. 10.

Obs. 5. Tho' the Light of Nature teacheth that God is to be worshipped, yet it sheweth not the way, but is appointed by God, Jon. 1. 5, 6. Acts 17. 22, 23. Deut. 12. 30, 31, 32.

Obs. 6. Not our Wills, nor Mens Traditions, but the Word of God is the Rule, from whence we must learn the way and means of worshipping God, Col. 2. 23. Mat. 5. 9. Deut. 4. 1, 2.

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Obs. 7. Many are the Ordinances which God hath appointed in his Word, in which we are to attend upon him in Religious Worship: Such as these, *Phil.* 4. 6. *Jer.* 10. 25. *Mat.* 6. 6. *Deut.* 17. 18, 19. *John* 5. 39. *Mar.* 16. 15. *Isa.* 55. 3. *Col.* 3. 16. *Mat.* 28. 19. *1 Cor.* 11. 23, to 30. *Deut.* 6. 6, 7. *Heb.* 5. 12, 13. *Mal.* 3. 16. *Jos.* 1. 14. *Deut.* 6. 13. *Eccles.* 5. 4, 5, 6.

Obs. 8. God requires that what Worship and Ordinances he hath appointed in his Word, should be approved by our Understandings, consented to by our Wills, and embraced by our Affections in receiving of them, *Prov.* 2. 1. & 10. 8. *Mat.* 13. 28.

Obs. 9. God so requireth us to mark, observe his Ordinances, as to attend, and wait upon him therein, *Exod.* 12. 17, 24. *Deut.* 5. 32.

Obs. 10. It is not only some, but all God's appointed Ordinances that we are to observe, *Mat.* 28. 20. *Deut.* 32. 46.

Obs. 11. We ought to keep God's Ordinances and Worship pure, and free from the corrupt mixture of what he hath not appointed, *2 Cor.* 2. 17. & 4. 2. *Mal.* 1. 14.

Obs. 12. It is a Sin against the Second Commandment, to make any addition to, or diminution from God's appointed Worship and Ordinances, and our Duty is to keep them entire, *Deut.* 4. 2. & 12. 32. *Jos.* 1. 7. *Prov.* 30. 5, 6. *Rev.* 22. 18, 19.

Question LI, and LII.

Q. What is forbidden in the second Commandment?

A. The

A. The Second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the Second Commandment are, God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q. May you worship God by an Image?
No. Or any other way which he hath not appointed in his Word? *No.* How many Reasons are annexed to this Commandment? *Three.* Which is the first? *God's Sovereignty over us.* Which is the second? *God's Propriety in us.* Which is the third? *The Zeal he hath to his own Worship.*

Q. What is an Image?

A. An Image is the Picture, Resemblance, Representation or Likeness of some other thing, artificially cut, graven, wrought or carved of any matter, in any form.

Q. What is a Reason annexed to a Commandment?

A. A Reason annexed is a just Cause, or Argument joyned to a Command, to stir us up either to do, or not to do a thing.

Q. What is God's Sovereignty over us?

A. God's Sovereignty over us, is God's highest Power, Dominion and Authority over us, to do by us, for us, and upon us, whatever himself pleaseth.

Q. What is God's Propriety in us?

A. God's Propriety in us, is such a special and

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and peculiar Interest in us, that by right we belong to him, and to none other.

Q. What is God's Zeal for his own Worship?

A. God's Zeal to his own Worship is, his great Anger and High Displeasure with such as corrupt his Worship, by setting up their own Inventions in his Service.

Q. What is the first Proposition?

A. God forbiddeth the worshipping of himself by Images, Deut. 4. 15, 16. Take ye good heed unto your selves, for ye saw no manner of similitude in the day that the Lord spake unto you in Horeb. 16. Lest ye corrupt your selves, and make you graven Image: Exod. 32. 5, 8.

Q. What is the second Proposition?

A. God forbiddeth the worshipping of himself by any way that is not appointed in his Word, Col. 2. 18. Let no man beguile you of your Reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up with his fleshly mind.

Q. What is the first Proposition, from the Reason annexed to the Second Commandment?

A. God's Sovereignty over us should move us to keep the second Commandment, Psal. 95. 2, 3. Let us come before his presence with Thanksgiving, and make a joyful noise unto him with Psalm. 3. For the Lord is a great God, and a great King above all Gods.

Q. What is the second Proposition?

A. God's Propriety in us, should move us to keep the second Commandment, Psal. 43. 1. He is thy Lord, and worship thou him.

Q. What is the third Proposition?

A. Th

The Zeal which God hath to his own Wor-
 should move us to keep the second Com-
 mandment, *Exod. 34. 13, 14. Thou shalt worship no
 God, for the Lord whose name is jealous, is a
 God.*

What do you observe from the Words in the se-
 Commandment, from the Answer to what is
 hidden in it, and the Reasons annexed to it?

From all these, I Observe these things,

1. It is utterly unlawful, to make any
 Images to be used in the Service and Worship
 of God, *Lev. 26. 1. Deut. 16. 22. 1 Kings 14. 9.
 4. 15, 16, 17, 18. Rom. 1. 23.*

2. It is utterly unlawful to worship an
 Image, when made by others, *Dan. 3. 18. Rom.
 Gal. 4. 8.*

3. Worshipping of God by Images, tho'
 Worship be not terminated on them, is Ido-
 against the second Commandment, *Exod.
 to 11. Acts 7. 40, to 44. 1 Kings 12. 28,
 end. Psal. 106. 19, 20, 23.*

4. Since this Law is spiritual, binding the
 mind, as well as forbidding the bowing of the
 to an Image, we ought not to make any
 resemblance or Shape of God inwardly in our
 thoughts, and present our Worship to him un-
 that conceived shape, as ignorant People
 use God to be like an Old Man sitting in
 heaven, *Acts 17. 29.*

5. We are not to use any Religious Ser-
 or worshipping of God, not appointed in
 Word, *Deut. 12. 30. Col. 2. 23. Mat. 15.*

6. God being our Sovereign Lord, having
 Power

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Power and Right alone to appoint his Worship, it is an hainous sin to do that in Worship which he never commanded, *Lev. 24. 17. Jer. 7. 31.*

Obs. 7. God having such propriety in us, that belong to him, as our God, it is a great Aggravation of our sin to corrupt his Worship, *19. 4. Hos. 9. 1.*

Obs. 8. Idolatry and false Worship being spiritual Whoredom, provoketh God to Jealousy and to Revengeful Indignation against such are guilty thereof, *Exod. 34. 13, 14. 1 Cor. 20, 21, 22. Jer. 7. 18, 19, 20. Ezek. 16. 26. Deut. 32. 16, to 21. Hos. 2. 2, 3, 4.*

Obs. 9. Tho' Idolaters and superstitious Worshipers pretend much Love to God, God accounts and declares such to be Haters of him, *Exod. 20. 5. Deut. 5. 9.*

Obs. 10. Idolatry and false Worship enrage God's heavy Judgments upon many Generations that walk in the same steps as their Fathers, *Mic. 6. 16. 1 Kings 16. 25, 26, 30, 31, 32. Jer. 44. 17, 21.*

Obs. 11. The keeping of God's Commandments expressly concerning his Worship, is a Character of such as love him, *Deut. 5. 9. John 14. 21, 24.*

Obs. 12. God's esteeming the Observers of his Worship appointed in his Word, to be such as love him, and promising to shew them Mercy, tho' they be thousands, should encourage and engage us to keep it pure and entire, *Exod. 20. 4. 6. Deut. 5. 29.*

Question LIII, LIV, LV, and LVI.

Q: Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain, *Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.*

Q: What is required in the third Commandment?

A. The third Commandment requireth the holy and Reverend Use of God's Names, Titles, Attributes, Ordinances, Word and Works.

Q: What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God makes himself known, *Mal. 2. 2.* If you will not lay to heart, to give glory to my name, saith the Lord of Hosts; I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart.

Q: What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that however the breakers of this commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment, *Deut. 28. 58.* If thou wilt not observe to do all the words of the Law, that thou may'st fear this glorious and fearful name, the Lord thy God. 59. Then the Lord will make thy plagues wonderful.

Q: Ought you to use God's Names? Yes:

his Titles, Attributes, Ordinances, &c.

How? in an holy and reverend Manner?

Yes.

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Yes. May you abuse any thing whereby God makes himself known? *No.* May such as take God's Name in vain escape punishment from Men? *They often do.* Shall they certainly be punished by God? *Yes.* Will God suffer them to escape his righteous Judgment? *No.*

Q. What is meant by the Name of God?

A. By God's Name is meant, any thing whereby God makes himself known to us, whether by his Titles, Attributes, Ordinances, Word or Works.

Q. What is to take God's Name in vain?

A. To take God's Name in vain, is to take it to no good purpose or end, ignorantly, irreverently, profanely, superstitiously, or wickedly.

Q. What do you mean, when you say, God will not hold him guiltless?

A. God's not-holding him guiltless is, that God will be so far from acquitting him as innocent, as that he will severely punish him.

Q. What is that Reverence with which you should use God's Names, &c?

A. It is to use them with an humble Awe and Fear, mix'd with Love and Honour, arising from the apprehension of God's Excellency.

Q. What are the Titles of God?

A. The Titles of God be, such as are given to God, to manifest his Honour, Dignity, Dominion, Excellency, as King of Kings, Lord of Lords, Father of Lights.

Q. What are the Attributes of God?

A. The Attributes of God are, those Essential Excellencies or Properties ascribed, or given to God, whereby his Nature is made more

strict

distinctly known to us, and distinguished from all other things.

Q. What are God's Ordinances?

A. God's Ordinances are God's Laws, Statutes, or those Religious Ways of Worship which God hath appointed in his Word.

Q. What is the profaning of any thing whereby God makes himself known?

A. It is the turning of such things whereby God makes himself known, to an unholy Use.

Q. What is the abusing of any thing whereby God makes himself known?

A. It is to use such things whereby God makes himself known to a wrong end, contrary to that for which they are intended.

Q. What is that righteous Judgment of God which they shall not escape?

A. It is that punishment which shall righteously be inflicted on such for this Offence, according to the Sentence of God as Judge.

Q. What is the first Proposition of what is required in the third Commandment?

A. God requires the Holy and Reverend Use of his Names, *Psal. 92. 2. Give unto the Lord the Glory due unto his Name.*

Q. What is the second Proposition?

A. God requires the Holy and Reverend Use of his Titles and Attributes, *Rev. 15. 3, 4. Lord, God, Almighty, thou King of Saints. 4. Who shall not fear thee, O Lord, and glorifie thy Name.*

Q. What is the third Proposition?

A. God requires the Holy and Reverend Use of his Ordinances, *Eccles. 5. 1. Keep thy foot when thou goest to the House of God, and be more ready*

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to bear, than to give the sacrifice of fools, Mal. 1. 11, 14.

Q. What is the fourth Proposition?

A. God requires the Holy and Reverend Use of his Word, Psal. 138. 1, 2. I will praise thy name for thy truth, for thou hast magnified thy word above all thy name.

Q. What is the fifth Proposition?

A. God requires the Holy and Reverend use of his Works, Job 36. 24. Remember that thou magnifie his works, which men behold: Psal. 145. 10.

Q. What do you observe from what is required and forbidden in the third Commandment, and from the Reason annexed to it?

A. From all these I do Observe these things:

Obs. 1. In other Commandments God in forbidding of Sin doth proceed from the highest degree to the lowest of the same kind, but in the third from the lowest to the highest, as appears by comparing the expresse words in the several Commandments, both of the first and second Table; instance, Mat. 5. 21, 22, 27, 28.

Obs. 2. Taking God's Name in vain is the lowest degree, Blaspheming his Name is a Sin in an higher degree, Psal. 74. 18. Isa. 52. 5. Ezek. 20. 27. Rom. 2. 24. 1 Tim. 6. 1. Tit. 2. 5. Rev. 16. 9, 11, 21. Lev. 24. 16.

Obs. 3. God's forbidding the lowest degree of Sin against his Name, should make us more than ordinarily Watchful, that we might not Sin against it in the least degree; Neh. 1. 11. Deut. 28. 58. Mal. 3. 13, 14. Numb. 21. 7. Hos. 7. 13.

Obs. 4. As Men are known by their Names, so whatsoever God makes himself known by, is comprehended

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prehended under his Name, such as these, *Exod.* 3. 13, 14, 15. *Psal.* 68. 4. *1 Tim.* 6. 15. *1 Cor.* 1. 3. *Exod.* 34. 5, 6, 7. *Deut.* 12. 5. & 32. 2, 3. *Psal.* 8. 1, 9. *Psal.* 65. 2.

Obs. 5. God doth enjoyn the *right manner* how his Worship should be performed, as well as the *right matter* of it, *Jos.* 24. 14. *John* 4. 23, 24.

Obs. 6. Many when engaged in the Worship of God, by *profaning and abusing* of God's Ordinances, whereby he *makes himself known*, do take his Name in vain, tho' it be here forbidden, *Mat.* 15. 8, 9. *Hos.* 7. 14. *2 Cor.* 6. 1. *Ezek.* 33. 31. *1 Cor.* 11. 17, to 23. *Mat.* 23. 14.

Obs. 7. The irreverent use of God's Name, in common Discourse, out of the Worship of God, by saying, *O God, O Lord, God bless me, God forgive me, Christ save me, Lord have mercy on me*, is an abusing of it, and here forbidden, *Mal.* 2. 17. *Psal.* 50. 16. *Mat.* 7. 21. *Jer.* 7. 4, 9, 10, 11.

Obs. 8. The Creatures which God hath made, and the outward Mercies which he doth give, are part of his Name, whereby he makes himself known, and therefore the abuse of them, in making them *fuel* for our Lusts, is so far a taking God's Name in vain, being not given for any such end, *Rom.* 1. 20. *Hos.* 13. 6. *Rom.* 2. 4, 5. *Prov.* 30. 8, 9.

Obs. 9. Because God is Sovereign Lord, and our God, therefore his Name should not be profaned or abused by us, *Exod.* 20. 7. *Lev.* 19. 12.

Obs. 10. Tho' such as take God's Name in vain, *often escape* punishment from Men, yet they shall *certainly* be punished by God, either here,

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or hereafter, or both, *Ezek.* 36. 21, 22, 23. *Deut.* 28. 58, 59. *Zac.* 5. 2, 3, 4. *Rom.* 2. 4, 5. *Jam.* 5. 12. *Hos.* 4. 1, 2, 3.

Question LVII.

Q. Which is the fourth Commandment ?

A. The fourth Commandment is, Remember the Sabbath-day to keep it holy, six days shalt thou labour and do all thy Work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy Stranger that is within thy Gates : For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day : Wherefore the Lord Blessed the Sabbath Day, and Hallowed it : *Exod.* 20. 8, 9, 10, 11.

Q. What is the force of the word Remember, from the beginning of the fourth Commandment ?

A. To remember, as it is to call the Commandment to our Memory, so also diligently to consider the Sabbath before-hand, and accordingly to prepare for it.

Q. What is a Sabbath-day ?

A. A Sabbath-day is a Day of Holy Rest, a time set apart for Holy Rest, and ceasing from the ordinary Labours of our particular Calling.

Q. What is it to keep the Sabbath-day holy ?

A. To keep it holy, is to set it apart to Holy Uses, Ends and Purposes, to employ and spend the Sabbath day in the publick and private Exercises of God's immediate Worship and Service.

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Q. What is that work you must do none of on the Sabbath-day?

A. None of the works of our Civil and Particular Callings, and Worldly Employments.

Q. What do you mean by God's resting the Seventh day?

A. God's ceasing from creating any more distinct kinds or sorts of things.

Q. What is God's blessing the Sabbath Day?

A. God's ordaining of that day to be an effectual means of Blessing.

Q. What is God's hallowing of that day?

A. God's hallowing of the Sabbath day, was his sanctifying or setting it apart, from a common to an holy use.

Q. What do you especially observe concerning the fourth Commandment?

A. Concerning this Command, I Observe,

Obs. 1. As the first Command respects the Object of Religious Worship, the second the Way and Means, the third the Manner of it, so the fourth the principal time set apart for it.

Obs. 2. The fourth Commandment is fenced and enforced with more large expressions, with more express charge, and with more Reasons annexed to it, than any of the other Commands.

Obs. 3. Tho' we are to remember all the Commandments, yet there are special Reasons, why this word [Remember] is set before this, rather than any other, Nehem. 9. 14. Ezek. 22. 26. Luke 23. 54. Jer. 17. 21, 22, 23. Lam. 1. 7. Ezek. 20. 12, 19, 20.

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Obs. 4. The Sabbath-day is to be kept Holy to the Lord.

Obs. 5. The Week is divided by God himself into *six days* for Working, and *one day wholly* for Worshipping.

Obs. 6. The Command for observing the Sabbath, hath the advantage with the rest of being delivered in the *second Person* singular, and in the *future Tense*.

Obs. 7. It is peculiar to the fourth Command, to be delivered both *affirmatively* and *negatively*.

Obs. 8. The word [*Thou*] set before *Son and Daughter*, points to the *Father*; before *Man-servant and Maid-servant*, to the *Master*; before the *Stranger*, to the *Magistrate*.

Obs. 9. Tho' Beasts are not capable of keeping the Sabbath-day holy, yet they ought to *rest* upon the Sabbath-day.

Obs. 10. A Stranger, Turk or Jew, sojourning in a Religious Common-Wealth or Kingdom, should not be suffered to *work* upon the Sabbath-day.

Obs. 11. It is the Duty of *Magistrates* to use their Authority, in suppressing the *open profaning* of the Sabbath-day, *Neh. 13. 15, to 22.*

Obs. 12. Tho' it be said, the Seventh Day is the Sabbath, and God rested the Seventh Day, yet the word is changed in the close, not saying God blessed the Seventh Day, and hallowed it, but God *blessed the Sabbath-day, and hallowed it.*

N. B. A Note for such as are against the Change of the Day.

Obs. 13. Tho' God's Sovereign Authority were sufficient Reason why we should keep the Sabbath-day

day holy, yet he is pleased to inforce it with many and cogent Reasons for our sanctifying of it.

Obs. 14. Masters of Families should take care, that their Children and Servants sanctifie the Sabbath-day.

Question LVIII, and LIX.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly One whole Day in Seven, to be an Holy Sabbath to himself.

Q. Which Day of the seven hath God appointed to be the Weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the Weekly Sabbath; and the first Day of the Week ever since to continue to the end of the World, which is the Christian Sabbath.

Q. Is there any time to be kept Holy to God?
Res. Which? Such as God appoints in his Word.
 What is expressly appointed? One Day in seven.
 How much of it? The whole Day. How must that Day be kept? As an Holy Sabbath to God. Which of the Seven did God appoint? The Seventh.
 How long was the Seventh Day the Sabbath? From the beginning of the World to the Resurrection of Christ. Which since the Resurrection of Christ? The First Day of the Week. How long shall the First Day of the Week continue to be the Christian Sabbath? To the end of the World.

Q. What is the first Proposition in what is required?

A. God requireth the keeping Holy to himself

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such set times as he hath appointed in his Word, *Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.*

Q. What is the second Proposition?

A. God expressly requireth the keeping Holy One whole Day in Seven, as an Holy Sabbath to himself, Deut. 5. 12. Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee, v. 13, 14.

Q. What is the first Proposition concerning which of the Seven Days God hath appointed?

A. From the beginning of the World to the Resurrection of Christ, God appointed the Seventh Day of the Week to be the Weekly Sabbath, Gen. 2. 2, 3. God blessed the Seventh Day and sanctified it, because that in it he had rested from all his works, which God created and made.

Q. Which is the second Proposition?

A. Ever since the Resurrection of Christ, God appointed the First Day of the Week to be the Weekly Sabbath, and to continue to the end of the World, as the Christian Sabbath, Acts 20. 7. Upon the first day of the week, when the Disciples came together to break Bread, Paul preached unto them. Rev. 1. 10. I was in the Spirit on the Lord's Day. 1 Cor. 16. 1, 2.

Q. What do you observe from the Answer to what is required in the fourth Command, and to that concerning the change of the Sabbath-day?

A. From both I Observe these Things;

Obs. 1. The Sabbath-day is not all the time we should Religiously spend, tho' it be the principal; for God hath appointed other times in his Word; Lev. 23. 27. Joel 2. 12. Zac. 8. 19. Esth. 9. 17,

18, 19. *Mat.* 6. 6. *Num.* 28. 2, 3, 4. *2 Tim.* 4. 2. *Act.* 5. 42.

Obs. 2. The Sabbath-day is God's Day, to be set apart to himself. *Isa.* 58. 13, 14. *Neh.* 9. 14. *Numb.* 15. 32, to 37.

Obs. 3. The Sabbath-day must be a whole Day, consisting of 24 Hours, as long as other Days, else some of the hours of *this day* must be joyned to the day going before, or following after, and so one day would have more than 24 hours, which no day hath, *Deut.* 5. 12, 13, 14.

Obs. 4. This one whole Sabbath-day must be one in seven; *Exod.* 20. 8, 9, 10, 11.

Obs. 5. The keeping of a Sabbath-day hath been instituted by God from the beginning of the world, and was successively observed in all ages: *Gen.* 2. 2, 3. *Exod.* 16. 22, to 27. *Exod.* 20. 9, 10, 11, 12. *Isa.* 58. 15. *Jerem.* 17. 19, to 23. *Luke.* 4. 16. *Act.* 13. 14, 15, 27.

Obs. 6. From the beginning of the World the Seventh Day of the Week was appointed by God to be the Sabbath-day, *Gen.* 2. 2, 3.

Obs. 7. Not only the first Seventh Day was to be kept as a Sabbath, but every Seventh Day in every Week, *Deut.* 5. 12, 13, 14. *Exod.* 20. 8, 9, 10, 11.

Obs. 8. The Day when God had finished, and rested from his Works of Creation, and the Day of Christ's Resurrection when he had finished the Work of Redemption, were two days of special Remark and Observation, *Gen.* 2. 1, 2. *Matt.* 28. 1, to 9.

Obs. 9. The Seventh-day-Sabbath was appointed to be kept Holy to God every Week, from

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first Institution in Paradise to the Resurrection of Christ, and was not changed by Moses, the Prophets, or Christ before he died, *Gen. 2. 2, 3. Exod. 16. 22, 10 27. & 20. 9, 10, 11. Luk. 4. 16.*

Obs. 10. Ever since the Resurrection of Christ, on the first Day of the Week, God appointed the first Day of the Week to be the Christian Sabbath; and ever since, the first day hath been honoured above the seventh, *Job. 20. 19, 20, 21, 22, 23, 26, 27, 28. Act. 2. 1. (This was the first Day of the week.) 2, 3, 4, 14, 40, 41. Act 20. 6, 7. 1 Cor. 16. 1, 2. Rev. 1. 10.*

Obs. 11. The fourth Command being moral and perpetual, A Sabbath-day must be perpetual, one in seven, from the beginning to the end of the World, being therein appointed.

1. It's Moral, else there would be but Nine, contrary to *Deut. 4. 13.*

2. It was written with the finger of God, no part of the Ceremonial was, *Exod. 31. 18.*

3. It was written in Tables of Stone as well as the other.

4. It was instituted in Paradise, before any Ceremony of the Law was.

5. All the Reasons annexed to it, to inforce the keeping of a Sabbath-day, are Moral, and perpetually binding.

Obs. 12. The Change of the Sabbath from the seventh to the first Day of the Week, makes no more against the morality of the fourth Commandment, than the change of the Outward Means and Ordinances of Worship belonging to the second Commandment, makes against the morality of the second: So Circumcision and Passover, reducible to the

the second Commandment, are changed into *Baptism* and *Lord's Supper*, *Gen.* 17. 9, 10. *Mat.* 28. 19, 20. *Exod.* 12. 3, 14. *Mat.* 26. 26, 27, 28.

Obs. 13. The Work of *Redemption* being greater than the Work of *Creation*, the reason of keeping the first Day, whereon Christ declared he had finished *his work*, binds us to a thankful commemoration of it, as God's finishing *his work*, and resting on the seventh, did to the remembrance thereof, *Gen.* 2. 1, 2, 3. *Heb.* 4. 10.

Obs. 14. Tho' the *seventh-day Sabbath*, appointed from the beginning of the World, was changed into the First, yet this *Christian Sabbath* on the first day, shall not be changed to any other to the end of the World.

Question LX.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an Holy Resting all that day, even from such worldly Employments and Recreations as are Lawful on other Days; and spending the whole time in the publique and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy.

Q. Must you rest upon the Sabbath-day? *Yes.* From what? *From worldly Employments.* What else? *From Recreations.* What? tho' they be lawful on other days? *Yes.* What kind of rest is it? *An Holy Rest.* If you rest from Working, and spend it not in Worshipping, will it be an Holy or an Idle Resting? *Idle.* Must you then spend that time in the Exercises of God's Worship? *Yes.* How much of the time must you so spend? *The whole*

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whole time. In what Exercises of God's Worship? Private and Publick. Is no Work excepted? Yes. What? Works of Necessity and Mercy.

Q. What is the sanctifying of the Sabbath?

A. The sanctifying of the Sabbath is the setting it apart from a Common to an Holy Use, devoting it to God.

Q. What are worldly Employments?

A. Worldly Employments are Worldly Business, Works and Labours.

Q. What is the Exercise of God's Worship?

A. It is the Use, Practice, or usual Performing of God's Worship.

Q. What are Works of Necessity on the Sabbath-day?

A. Works of Necessity are such as ought not to be omitted, and yet could not be done before, nor can be done after.

Q. What is the first Proposition?

A. The Sabbath is to be sanctified by an Holy Resting all that day, even from such worldly Employments and Recreations as are lawful on other days, Lev. 23. 3. The seventh day is the Sabbath of Rest, an Holy Convocation, ye shall do no work therein. Neh. 13. 15, to 23.

Q. Which is the second Proposition?

A. The Sabbath is to be sanctified by spending the whole time in the publick and private Exercise of God's Worship, Psal. 92. Title, & v. 1, 2. Psalm, or Song for the Sabbath-day. 1. It is a good thing to give thanks unto the Lord, and to sing praise to thy Name, O most high. 2. To shew forth thy loving kindness in the Morning, and thy faithfulness every Night.

Q. What

Devil,

Q. What is the third Proposition?

A. Works of Necessity and Mercy, may and ought to be performed on the Sabbath-day, *Mat.*

23. 1, to 12. What man shall there be among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath-day, will not lay hold on it, and lift it out. 12.

How much then is a Man better than a Sheep? wherefore it is lawful to do well on the Sabbath-day.

Q. What do you Observe concerning the sanctifying the Sabbath?

A. I Observe these things;

Obs. 1. As God hath sanctified the Sabbath by instituting it, so we are to sanctifie it by Observing, according to his Institution. We sanctifie what God hath sanctified, when we Religiously keep it as he hath commanded: Both are expressed in the body of this Commandment, *Deut. 5. 12. Exod. 20. 8, 9, 10, 11.*

Obs. 2. It is unlawful to do those works of our Calling on the Sabbath-day, which on other days are lawful, *Exod. 31. 12, to 18. Isa. 58. 13.*

Obs. 3. This Resting on the Sabbath-day is not a bare Civil Rest, but Holy, else a Man's Ox or Ass might keep the Sabbath as well as he, *Exod. 20. 8, 10.*

Obs. 4. It is as unlawful to Play, Sport, and take our Pleasure on the Sabbath-day, as it is to Work.

To Work then is to labour to go to Hell.

To Play then is with pleasure to go to Hell.

To work on that day is to be the Worlds Drudge.

To sport on that day is to be the Devils Fool.

To do either or both, is to spend this day to the Devil, not to God, *Isa. 58. 13. twice exrest.*

Obs. 5.

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Obs. 5. This abstaining from Working and Recreations, must be during the *whole time* of the Sabbath-day.

To worship one part of the Day, and work the other, } { is to share the Sabbath be-

To pray one part, and play } { wixt God and the Devil.

the other, Deut. 5. 14. Exod. 31. 12, to 18.

Obs. 6. Some part of the Sabbath day must be spent in attending upon God in his *publick* Worship, *Acts* 16. 13, 14. *Luke* 4. 16. *Acts* 20. 7. *1 Cor.* 16. 1, 2.

Obs. 7. All our Religious Duties should not be in *publick*, but *some part* of the Sabbath should be sanctified in *private* exercises of Religion. *Lev.* 23. 3. *Luke* 24. 13, 14, 15, 21. *Acts* 17. 10. *1 Cor.* 14. 34, 35. In *holy talking* at our Table on that Day; Consult *Luke* 14. 1, to 7. from 7, to 12. from 12, to 15. from 15, to 25. from 25, to 34.

Obs. 8. The whole time of the Sabbath, from early in the Morning 'till late in the Evening, should be spent in *publick and private exercises* of God's Worship, *Psal.* 92. title, v. 1, 2. *Acts* 20. 7, 8, 9.

Note, It almost cost *Eutychus* his Life by sleeping at a Sermon, tho' his was at *mid-night*; but we see Sleepers under Sermons at *mid-day*.

Obs. 9. Not only works of *Piety*, but also works of *Mercy* and *Charity*, are to be done on the Sabbath-day, *Mar.* 1. 23, to end. *John* 9. 6. 7, 14, 16. *Mat.* 12. 1, to 14. *Luke* 13. 14, 15. 16. *1 Cor.* 16. 1, 2.

Obs. 10. Works of *instant necessity*, such as could not be done before, nor be delayed 'till af-

ter the Sabbath, may be done on that day, *Mat.*
12. 1, 11.

Question LXI.

Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission, or careless performance of the Duties required, and the profaning the day by Idleness, or doing that which is in it self sinful, or by Unnecessary Thoughts, Words and Works, about Worldly Employments or Recreations.

Q. Is the Omission of Duties forbidden? Yes. And the careless Performance of them? Yes. Is not the Sabbath profaned by Idleness? Yes. How else? By doing on that day that which in it self is sinful. How else? By worldly Employments or Recreations. Must you keep your Hands from worldly Works on that day? Yes. And your Mind from thinking on them? Yes. And your Tongue from speaking of them? Yes. When? When they be unnecessary.

Q. What is the omission of Duties?

A. Omission of Duties is the not-doing, or leaving undone such things that are commanded.

Q. What are unnecessary Thoughts, Words, Works, about worldly things on the Sabbath day?

A. Those be unnecessary on that day, which are not needful to be done, or had on that day.

Q. Which is the first Proposition?

A. God forbiddeth the omission or careless per-

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performance of the Duties required on the Sabbath day, *Mal. 1. 13.* Ye said, behold what a weariness is it, and ye have snuffed at it, saith the Lord of Hosts, and ye brought that which was torn, and the lame, and the sick: Thus ye brought an Offering Should I accept this at your hand? saith the Lord *Ezek. 22. 26. Amos 8. 5.*

Q. Which is the second Proposition?

A. God forbiddeth the profaning the Sabbath day by Idleness, or doing that which is in itself sinful, *Ezek. 23. 38.* They have defiled my Sanctuary in the same day, and have profaned my Sabbaths.

Q. Which is the third Proposition?

A. God forbiddeth the profaning the Sabbath day by unnecessary Thoughts, Words or Works about worldly Employments and Recreations, *Isa. 58. 13.* If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Q. What do you observe from what is forbidden in the fourth Commandment?

A. From hence I do Observe,

Obs. 1. Sins of Omission on the Sabbath Day are against the Authority of God's Command and our own Duty, *Ezek. 22. 26.*

Obs. 2. Those that do not perform Holy Duties to God on the Sabbath Day in their Closets or Chambers, do not there sanctifie that day being an omission of what is required.

Obs. 3. Those that do not worship God

the

their *Families* on the Sabbath day, do not in their *Families* sanctifie that day, being an omission of what is required.

Obs. 4. Such as neglect the *publick* Ordinances and Worship of God on the Sabbath day, do not *publickly* sanctifie that day, being an omission of what is required.

Obs. 5. Such as come to publick Worship *only one* part of the day, and without *just reason* omit the other, keep the Sabbath but as an *half holy-day*, when the whole is required.

Obs. 6. Too many, while by *performing* of holy Duties on the Sabbath day, do seem to keep the fourth Commandment, by their *careless Worship* do break it, *Mat.* 15. 7, 8, 9. *Ezek.* 33. 30, 31, 32.

Obs. 7. Idleness being a sin on any day, and wasting of time on the Sabbath day is *much more* a sin, and profane wasting of that Holy Day, by such turned into an *idle day*.

Obs. 8. Sins also of *Commission* that are always unlawful, done on the Sabbath day, become *most* abominable, and is a *riding post* to Hell, *Ezek.* 23. 37, 38. *Jer.* 17. 24, to end.

Obs. 9. God in the fourth Commandment ties our *Hands* from working, our *Tongues* from talking, and our *Minds* from thinking of worldly things, *Nehem.* 13. 15, to 23. *Isa.* 58. 13.

Obs. 10. Using *Pastimes, Games*, walking in the Fields for *Carnal Pleasure* or any *Recreations*, taking off the Mind from God, hindring us in, or keeping us from the Duties required, is a profaning the Sabbath Day.

Men need not walk 'till they sweat at their
Plea-

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Pleasure, when they may profane the Sabbath, and go to Hell thereby, by *doing nothing thereon.*

Question LXII.

Q. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, God's allowing us six days in Week for our own Employments, his challenging a special Propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. What is a Reason annexed to a Commandment?

A. A Reason annexed, is a just Cause or Argument joyned to a Commandment, to stir us up either to do, or not to do what is commanded, or forbidden therein.

Q. What is God's allowing us six days for our own Employments?

A. God's allowing us is, his giving us free leave in those six days to do our own Business, Works and Labours.

Q. What is God's special propriety in the seventh day?

A. God's special propriety in the seventh day is, his special and peculiar interest therein, that it belongs to him and none other.

Q. What is God's challenging this propriety in the seventh day?

A. God's challenging this propriety therein, is his laying claim to it as his own, and daring any one that shall oppose that claim.

Q. What is God's example herein?

A. God's example in this, is a Pattern which

we are to follow and imitate in resting on, and sanctifying this day, as God did.

Q. What is God's blessing the Sabbath Day?

A. God's blessing the Sabbath day is, his ordaining it to be an effectual means of Blessings to us.

Q. What is the first Proposition, as the first Reason?

A. God's allowing us six days in the week for our own Employments, should move us to keep holy the Sabbath-day, Exod. 31. 15, 16. Six days may work be done, but in the seventh is the Sabbath of rest. 16. Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations, for a perpetual Covenant.

Q. What is the second Reason?

A. God's challenging a special propriety in the seventh day, should move us to keep holy the Sabbath-day, Lev. 23. 3. Ye shall do no work therein, it is the Sabbath of the Lord your God in all your dwellings.

Q. What is the third Reason?

A. God's own Example should move us to keep Holy the Sabbath-day, Exod. 31. 17. It is a sign between me and the Children of Israel for ever; for in six days the Lord made Heaven and Earth, on the seventh day he rested, and was refreshed.

Q. What is the fourth Reason?

A. God's blessing the Sabbath-day should move us to keep holy the Sabbath-day, Gen. 2. 3. God blessed the Sabbath-day, and sanctified it; Exod. 20. 11.

Q. What do you Observe from the Reasons annexed to the fourth Commandment?

Y

A. From

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A. From the Reasons annexed thereto, I Observe;

Obs. 1. Tho' God's *Sovereign Command* had been sufficient ground for our sanctifying the Sabbath, yet he is pleased to sweeten our Obedience herein, to condescend to give us *reasons* for it, *Lev.* 19. 12, 14, 16, 18. with *Exod.* 20. 11.

Obs. 2. The *number of Reasons* annexed to the fourth Commandment, for the keeping of the Sabbath, more than to any other, makes the profaning of the Sabbath to be the *more unreasonable*.

Obs. 3. God hath liberally given us *six* days to Labour in, and reserved *one in seven* for himself.

Obs. 4. God being Lord of all our time, might have reserved *six* to himself, and given *one* to us, therefore Equity requires we should sanctifie *one* in seven, which God hath reserved to himself.

Obs. 5. God's making a distinction of the days of the week into *ours* and *his*, and laying a *peculiar claim* to the Sabbath-day, is a reason why we should *not dare* to profane it.

Obs. 6. It is an high degree of *Sacrilege*, to take that day that is dedicated and devoted to God, and in a special respect is *God's own*, to employ it to any *other use* than to what it is appointed.

Obs. 7. When God was *not weary* in the Creating the World, he *rested* on the seventh day, this Example should prevail with us *wearied* with *six* days Labours, to keep the seventh as an *Holy Rest*. *Isa.* 40. 28.

Obs. 8. God's *blessing* and ordaining the Sabbath-day to be a *means* and *time* of conveying Blessings

sings to the Observers of it, should mightily move us to the Keeping of it Holy.

Obs. 9. As the Lord hath a propriety in *this day*, so we having a propriety in *him*, is a *reason upon reason* why we should with all care and conscience keep it holy, in these words, *the seventh is the Sabbath of the Lord THY God.*

Obs. 10. God's hallowing or sanctifying the Sabbath-day, is an Argument for our sanctifying of it.

Question LXIII, LXIV, LXV, LXVI.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy Father and Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties, belonging to every one in their several Places and Relations, as Superiours, Inferiours or Equals.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty, which belongeth to every one in their several Places and Relations, *Rom. 13.*

8. Mat. 15. 4, 5, 6.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity, as far as it shall serve for God's Glory

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and their own Good, to all such as keep this
Commandment, Eph. 6. 2, 3. Deut. 5. 16.

Q. What Degrees or Ranks of Men are in-
cluded here? *Superiours, Inferiours, and Equals.*
Is there Honour due from the one to the other?
Yes. And Duties belonging to them? *Yes.* What
then is required? *The preserving the Honour.* And
what else? *The performing the Duties belonging*
to every one. As how considered? *In their se-*
veral Places and Relations. Might this Honour
be neglected? *No.* Might you do any thing
against the Honour or Duties belonging to o-
thers? *No.* What Promise is made to such a
keep this Commandment? *A Promise of long*
Life and Prosperity. How far shall this be per-
formed? *So far as it shall serve, (1.) To Gods*
Glory. (2.) To their own Good.

Q. Who is meant by Father in this Commandment?

A. By Father is meant, principally and chief-
ly a natural Father, and besides such all Super-
iours.

Q. What is it to honour such as are understood
by Father or Mother?

A. To honour them, is highly to esteem and
reverence the Worth and Excellency we see
in them, and to declare this our Esteem in re-
spectful and humble Words and Behaviour.

Q. Who are to be accounted our Superiours?

A. Those are our Superiours that are above
us in Age, Gifts, Place or Authority, in Fa-
mily, Church, or Common-Wealth.

Q. Who are our Inferiours?

A. Those are our Inferiours that are below
us in Age, Gifts, Place or Authority, in Fa-
mily

misery, Church, or Common-Wealth.

Q. What is the Prosperity here promised?

A. The promised Prosperity is a joyful and happy outward Estate and Condition, answerable to our just Desires and Hopes.

Q. What is the first Proposition in what is here required?

A. God requireth the preserving the Honour, and performing the Duties belonging to Superiours, *Eph. 5. 21, 22. Submitting your selves one to another in the fear of God. 22. Wives submit your selves unto your own Husbands, as unto the Lord: Eph. 6. 1, 5. Children obey your Parents in the Lord. 5. Servants be obedient to them that are your Masters according to the flesh. Rom. 13. 1. Let every soul be subject to the higher powers: 1 Pet. 2. 17.*

Q. What is the second Proposition?

A. God requireth the preserving the Honour of, and performing the Duties belonging to Inferiours, *Eph. 6. 9. Ye Masters, do the same things unto them, knowing that your Master also is in Heaven.*

Q. What is the third Proposition?

A. God requireth the preserving the Honour of, and performing the Duties belonging to Equals, *Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.*

Q. What do you observe from the fifth Commandment?

A. From these Answers under the fifth Commandment, I observe,

Obs. 1. Father and Mother comprehend all such as are Superiours in Eminency unto others.

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These *six sorts* are to be found in these Texts,
Eph. 6. 1, 2. *Isa.* 49. 23. *1 Cor.* 4. 15. *2 Kings*
 2. 12. & 13. 14. *2 Kings* 5. 13. *1 Tim.* 5. 1, 2.
Gen. 4. 20, 21, 22. & 45. 8.

Obs. 2. The word [*Thy*] includes all such as
 are *Inferiours* to such, as in this Command are
Fathers and Mothers, or Superiours.

Obs. 3. The Duties of Superiours to their In-
 ferious are *included* in this Commandment, tho'
 it be *expresly* given to Inferiours.

Obs. 4. Superiours are expressed by the name
 of *Father and Mother*, that they might be more
 tender in Governing, and *Inferiours* more ready
 and chearful in Obeying; *1 Cor.* 4. 14, 15, 16.
Eph. 6. 4. *1 Thes.* 2. 11. *Numb.* 11. 12. *1 Job.*
 2. 1. & 3. 7, 18. & 5. 21.

Obs. 5. Tho' some Children honour their *Fa-*
ther that slight their *Mother*, yet it is the Duty
 of all to honour their *Mother* as well as their *Fa-*
ther, *Lev.* 19. 3. *Prov.* 1. 8. & 23. 22. & 30.
 17. *Deut.* 27. 16.

Obs. 6. *All sorts* of Duties in all Relations, are
 comprehended in this general Term of *Honour*
 due to them mutually, *1 Pet.* 3. 7. *1 Pet.* 2. 17.
1 Tim. 5. 3, 17.

Obs. 7. This Honour and Duties contained un-
 der it to different *Persons*, must be *different* accor-
 ding to their different *Places* and Relations, *1 Pet.*
 2. 17. *1 Tim.* 5. 17.

Obs. 8. Tho' this Honour and Duties contained
 in it are *different*, to Men in different *Places* and
 Relations, yet they must *indifferently* and impar-
 tially be performed to *everyone*, according to their
 Places

Places and Relations, Rom. 12. 10, 15, 16. Phil. 2. 2, 3, 4.

Obs. 9. *Superiours, Inferiours and Equals*, do sin in neglecting of, or doing any thing against the Honour and Duty which they owe mutually to one another.

Several sorts of sins of *Superiours*, Ezek. 34. 2, 3, 4. Phil. 2. 19, 20, 21. John 5. 44. Isa. 65. 10, 11. Exod. 5. 10, to 18. Mat. 14. 8. 1 Sam. 3. 13. 1 Sam. 2. 29, 30, 31. 1 Kings 1. 6. Dan. 3. 4, 5, 6. Acts 4. 17, 18. Mat. 23. 2, 4. Col. 3. 21. 1 Pet. 2. 18, 19, 20.

Several sorts of sins of *Inferiours*, Numb. 11. 28, 29. Exod. 21. 15. 1 Sam. 2. 25. Mat. 15. 4, 5, 6. 2 Sam. 15. 1, to 13. Prov. 30. 11, 17. & 19. 26. Isa. 3. 5. 1 Sam. 10, 27. Deut. 21. 18, to 22. Prov. 19. 26.

Several sorts of sins of *Equals*, Rom. 13. 8. 2 Tim. 3. 3. Acts 7. 9. Gal. 5. 26. Numb. 12. 2. Esther 6. 12, 13. 3 Epist. John v. 9. Luke 22. 24.

Obs. 10. Tho' there is a general promise of Mercy in the second Commandment, to such as keep all God's Commandments, yet the fifth Commandment is the *first* Commandment that hath a particular promise to the Observers of it, and the *only* Commandment in the *Second Table*, that hath an expresse Promise, Eph. 6. 2.

Obs. 11. Length of Life without prosperity, would be long misery, therefore God promiseth prosperity with long Life to the Observers of this Commandment, Eph. 6. 2, 3.

Obs. 12. This promise being of temporal mercies, is to be understood with this limitation, so

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far as it shall serve for God's Glory and their own Good that keep this Commandment.

Obs. 13. There being such an *express particular promise*, made to such as conscientiously perform the Duties in their several Relations, it is an Encouragement to all to know and do what is required of every one, whether as *Superiour, Inferiour or Equal*.

These several Duties are here annexed, which might be found in these following Texts of Scripture.

Ten Duties of *Husbands* to their Wives; *Eph.* 5. 25. *1 Pet.* 3. 7. *Eph.* 5. 28, 29. *1 Sam.* 30. 18. *Prov.* 5. 18, 19. *Prov.* 5. 15. 20. *Heb.* 13. 3. *1 Cor.* 7. 33. *Prov.* 31. 28. *Jcb* 2. 9, 10. *1 Cor.* 7. 16.

Ten Duties of *Wives* to their Husbands, *Tit.* 2. 4. *1 Pet.* 3. 1. *Tit.* 2. 5. *Eph.* 5. 22, 24. *Col.* 3. 18. *Numb.* 5. 11, 12, 13, 20, 21, 22. *1 Cor.* 7. 34. *Eph.* 5. 33. *1 Pet.* 3. 6. *Gen.* 18. 12. *1 Pet.* 3. 3, 4. *Prov.* 31. 11, 12. & 31. 13, 15, 19, 20, 27. *1 Sam.* 25. 17, 18, 22, 27, 32, 33, 34. *1 Pet.* 3. 1. *1 Cor.* 7. 16. *1 Sam.* 25. 36, 37.

Ten Duties of *Parents* to their Children, *Isa.* 49. 15. *Gen.* 21. 7. *1 Sam.* 1. 22. *Gen.* 21. 4. *Deut.* 6. 6, 7, 20, 21. *Exod.* 12. 26, 27. *Eph.* 6. 4. *Prov.* 22. 6. *Prov.* 23. 13, 14. *Prov.* 29. 15. & 19. 18. *Jcb.* 1. 5. *1 Tim.* 5. 8. *2 Cor.* 12. 14. *Prov.* 31. 1, to 6. *Gen.* 4. 1, 2. *Gen.* 24. 1, to 5. *1 Cor.* 7. 38. *Gen.* 24. 36. *Psal.* 101. 2.

Ten Duties of *Children* to their Parents, *Prov.* 4. 1, 2. & 5. 1. & 1. 8. *Mal.* 1. 6. *Lev.* 19. 3. *Prov.* 31. 28. *1 Kings* 2. 19. *Prov.* 13. 1. *Heb.* 12. 9. *Eph.* 6. 1. *Col.* 30. 20. *Exod.* 18. 24. *Proph.*

10. 1.

10. 1. Gen. 21. 21. Judg. 14. 1, 2. 5. Gen. 45. 9,
10, 11. & 47. 12. 1 Tim. 5. 4.

Ten Duties of *Masters* to their Servants, *Psal.*
101. 6. *Eph.* 6. 9. *Zac.* 13. 5. Gen. 4. 20, 21, 22.
Gen. 18. 18, 19. *Jos.* 24. 15. *Act.* 10. 1, 2. *Exod.*
20. 10. *Deut.* 5. 12, 13, 14, 15. *Deut.* 24. 14, 15.
Prov. 27. 27. & 31. 15. *Mat.* 8. 5, 6. *Deut.* 15.
12, to 16.

Ten Duties of *Servants* to their Masters, 1 *Tim.*
6. 1. *Eph.* 6. 5. *Eph.* 6. 8. *Eph.* 6. 7, 8. *Tit.* 2. 9.
Tit. 2. 10. 1 *Tim.* 6. 2. 1 *Pet.* 2. 18. 1 *Pet.*
2. 18, 19, 20, 21, 22, 23.

Ten Duties of *Ministers* to their People, 1 *Tim.*
4. 13, 15. 1 *Thes.* 2. 3, 4. 1 *Cor.* 2. 1, 4. 2 *Tim.* 4.
1, 2. *Mat.* 28. 19. 1 *Cor.* 11. 23, &c. *Rom.* 1.
8, 9. 1 *Cor.* 1. 4, 5. *Eph.* 1. 15, 16. *Phil.* 1. 3,
4. *Col.* 1. 3, 4. 1 *Thes.* 1. 2. 2 *Thes.* 1. 3. 1 *Thes.*
2. 7, 8. 1 *Pet.* 5. 2. *Acts* 20. 28. *Heb.* 13. 17.
Mat. 7. 6. 1 *Cor.* 11. 17, 18, 20, 21, 22. 1 *Cor.*
5. 1, 4, 5. 2 *Cor.* 2. 6, 7, 8. 1 *Tim.* 4. 12. *Tit.* 2.
7. *Numb.* 6. 22, 23, 24, 25, 26.

Ten Duties of *People* to their Ministers, *Phil.*
2. 25, 26, 27, 29, 30. *Gal.* 4. 14, 15. 1 *Thes.*
5. 12, 13. 1 *Thes.* 2. 13. *Acts* 10. 33. *Ezek.* 46.
10. *Acts* 17. 11. 1 *Cor.* 11. 23, to 31. *Heb.* 13.
17. *Rom.* 15. 30. *Col.* 4. 3, 4. *Heb.* 13. 18.
1 *Thes.* 5. 25. 1 *Tim.* 5. 19. 1 *Cor.* 5. 4, 5. comp.
2 *Cor.* 2. 6, to 10. *Gal.* 6. 6. 1 *Cor.* 9. 11, 13,
14.

Ten Duties of *Magistrates* to their Subjects,
Gen. 47. 20, 24, 25, 26. *Esther* 1. 8. *Ezra* 1. 1, to
5. Unjust Laws do not bind, *Dan.* 3. 10, to 19.
Dan. 6. 6, to 11. *Acts* 4. 15, to 21.

2 *Chron.* 19. 5, 6, 7. 2 *Chron.* 2. 1. & 29. 3,
4, 5,

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4, 5, 10, 11. & 30. 1, 5, 6. 2 Chron. 17. 1, 6.
2 Sam. 23. 3. Exod. 18. 21, 24. 2 Chron. 17. 7,
9. 2 Chron. 17. 1, 2, 12. Esther 6. 3, 10. Rom. 13.
3, 4. 1 Pet. 2. 14. Job 29. 12, to 18. Psal.
72. 4.

Ten Duties of Subjects to their Magistrates,
1 Pet. 2. 17. Tit. 3. 1. Rom. 13. 1. Rom. 13. 7.
1 Tim. 2. 1, 2. 1 Sam. 26. 15, 16. Esther 6. 1, 2.
Exod. 22. 28. 1 Pet. 2. 13, 14. Dan. 3. 20, 21.
Rom. 13. 5.

Seven Duties of Superiours in Age, Gifts and
Grace, Tit. 2. 2, 3, 4, 5. Rom. 15. 1. Rom. 14. 1.
Rom. 15. 2. Rom. 14. 13, to 16, 20, 21. 1 Cor. 8.
7, 8, 9, 11, 12, 13. Gal. 6. 1. Mat. 18. 10.

Five Duties of Inferiours in Age and Gifts,
Lev. 19. 32. 1 Pet. 5. 5. 1 Cor. 11. 1. Phil. 3. 17.
Job 32. 4, 6, 7. Rom. 14. 3, 4.

Ten Duties of Equals, 1 Pet. 2. 17. Rom. 12. 15.
Rom. 12. 10. 1 Cor. 10. 24. Phil. 2. 4. Phil. 2. 3.
1 Thes. 5. 13. Eph. 4. 32. Heb. 10. 24. Jam. 5.
16.

Question LXVII, LXVIII, LXIX.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt
not Kill, Exod. 20. 13. Deut. 5. 17.

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all law-
ful Endeavours to preserve our own Life, and
the Life of others.

Q. What is the first Proposition?

A. God requireth all lawful Endeavours to
preserve our own Life, Eph. 5. 28, 29. So ought
Men to love their Wives, even as their own bodies

29. No man ever yet hated his own flesh, but nourisheth and cherisheth it.

Q. What is the second Proposition?

A. God requireth all Lawful Endeavours to preserve the Life of others, 1st *Isa.* 82. 3, 4. *Defend the Poor and Fatherless.* 4. *Deliver the poor and needy:* Job 29. 13. *The blessing of him that was ready to perish came upon me:* Prov. 24. 11, 12.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Q. What is the first Proposition?

A. God forbiddeth the taking away of our own Life, and whatsoever tendeth thereunto, *Acts* 16. 28. Paul cryed with a loud voice, saying, do ~~me~~ self no harm.

Q. What is the second Proposition?

A. God forbiddeth the taking away the Life of our Neighbour unjustly, and whatsoever tendeth thereunto, *Gen.* 9. 6. *Whoso sheddeth man's blood, by man shall his blood be shed; for in the Image of God made he man.*

Q. What is it that the sixth Commandment hath respect unto? *Life.* Whose? *Our own and others.* What is required? *The preserving it.* By what means? *Endeavours.* What manner of Endeavours? *Lawful.* How many? *All.* What is forbidden? *The taking away of Life unjustly.* Whose? *Our own or others.* What else is forbidden? *Anything that tendeth thereunto.*

Q. What is the Nature of a true Endeavour, which we are to use, to preserve our own or others Lives?

A. Such

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A. Such an Endeavour is an assaying, attempting, and putting forth our utmost Strength and Skill to do it.

Q. Who is our Neighbour, whose Life we should not take away unjustly?

A. Our Neighbour, whose Life we should not take away unjustly, is not only those that live nigh unto us, or are nearly related to us, but all Mankind, who are near unto us by Nature, being of the same Flesh and Blood with us, so that we are not to take away unjustly the Life of any of Mankind.

Q. What is it to take away the Life of any unjustly?

A. To take away the Life of any unjustly, is to take it away wrongfully, without just Cause, contrary to Law, Reason and Equity.

Q. What is the meaning of whatsoever tendeth to take away our own life, or the life of others?

A. That which tendeth thereto, is that which makes towards it, or may be a Cause or Occasion of it.

Q. What do you observe from what is required and forbidden in the sixth Commandment?

A. From both I Observe these things;

Obs. 1. The Lives of Men are of great Account with God, for he hath given one Command in ten to guard Life, *Gen. 9. 5, 6. Lev. 19. 16. Psal. 72. 14. Psal. 116. 15.*

Obs. 2. The preservation of Life in it self is good, and matter of Duty, *Prov. 24. 11. Psal. 82. 4.*

Obs. 3. Every man is bound by God's Command to endeavour to preserve Life, *Jer. 26. 14, 15. Mat. 4. 6, 7. Acts 23. 15, 16, 17, 20, 21.*

Obs.

Obs. 4. They must be only lawful Endeavours we are to use to save our own Lives, *Rom. 3. 8. Mat. 10. 33. & 16. 24, 25, 26.*

Obs. 5. All lawful means should be used in endeavouring to preserve our own Lives, *Isa. 38. 21. Prov 17. 22. & 25. 16, 27. 1 Tim. 5. 23.*

Obs. 6. It is our Duty by virtue of God's Command, to use all lawful Endeavours to preserve the Lives of others as well as our own, *Gen. 37. 18, to 23. 1 Kings. 18. 4.*

Obs. 7. Self-Murder is an hainous Sin, and should be carefully avoided, *Act. 16. 27. 28.*

Obs. 8. Tho' by publick Justice, in lawful War, in Self-defence, the Lives of Men might be taken away, yet to take the life of any unjustly, is a most horrid and hainous Sin, *Num. 35. 31, 33. Jer. 48. 10. Dent. 20. throughout. Exod. 22. 2. Gen. 9. 6.*

Obs. 9. It is a Sin to do that which tends to the taking away of our own lives, *2 Cor. 7. 10. Luke 21. 34. Eccles. 6. 1, 2.*

Obs. 10. The doing of any thing that makes towards the taking away of the Life of others unjustly, is a Sin forbidden in the sixth Commandment, *1 King 21. 7, to 15. Mat. 25. 42, 43. Jam. 2. 15, 16.*

Duties required in the sixth Commandment, as means to preserve Life, Jer. 26. 15, 16. Acts 23. 12, 16, 17, 21, 27. Dent. 22. 8. Mat. 4. 6, 7. Prov. 1. 10, 11, 15, 16. Gen. 37. 21, 22. 1 Sam. 14. 45. Prov. 17. 22. & 25. 16, 27. 1 Tim. 5. 23. Isa. 38. 21. 2 Thes. 3. 10, 12. Rom. 13. 10. Luk. 10. 33, 34, 35. 1 Pet. 3. 9, 10, 11. Judg.

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Judg. 8. 1, 2, 3. Job 31. 19, 20. Prov. 31. 8, 9. Mat. 25. 35, 36.

Sins forbidden in the sixth Commandment, as tending to the taking away of Life, Eccl. 6. 1, 2. Jam. 2. 15, 16. Mat. 5. 21, 22. 1 Job. 3. 15. Prov. 14. 30. Rom. 12. 19. Mat. 6. 31, 34. Rom. 13. 13. Prov. 15. 1. & 12. 18. Exod. 1. 14. Num. 35. 16, 17, 18, 21.

Question LXX, LXXI, LXXII.

Q. What is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit Adultery, Exod. 20. 14.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our Neighbours Chastity, in Heart, Speech, and Behaviour.

Q. What is it that the seventh Commandment hath respect unto? Chastity. Whose? Our own and others. What is then required? The preservation of it. In what? In Heart, Speech and Behaviour. What is forbidde? Every unchast thing. Name them, Unchast Thoughts, Words and Actions.

Q. Which is the first Proposition?

A. God requires the preservation of our own Chastity, 1 Thes. 4. 3, 4, 5. Every one of you should know how to possess his vessel in sanctification and honour.

Q. Which is the second Proposition?

A. God requires the preservation of our Neighbours Chastity, Eph. 5. 11, 12. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

Q. What is the third Proposition?

A. God

A. God requireth the preservation of our own, and our Neighbours Chastity, in Heart, 2 Tim. 2. 22. *Flee youthful lusts.*

Q. What is the fourth Proposition?

A. God requires the preservation of our own, and our Neighbours Chastity, in Speech, Col. 4. 6. *Let your speech be always with grace, seasoned with salt.*

Q. What is the fifth Proposition?

A. God requireth the preservation of our own, and our Neighbours Chastity, in Behaviour, 1 Pet. 3. 2. *While they behold your chaste Conversation coupled with fear.*

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all Unchast Thoughts, Words, and Actions.

Q. What is the first Proposition?

A. God forbiddeth all Unchast Thoughts, Mat. 5. 28. *Whoso looketh on a Woman to Lust after her, hath committed Adultery with her already in his heart.*

Q. What is the second Proposition?

A. God forbiddeth all unchast Words, Eph. 5. 4. *Neither Filthiness, nor foolish Talking, nor Jest-ing, which are not convenient.*

Q. What is the third Proposition?

A. God forbiddeth all Unchast Actions, Eph. 5. 3. *Fornication, and all Uncleanness, let it not be once named among you.*

Q. What do you Observe from what is required and forbidden in the seventh Commandment?

A. From both I Observe these things;

Obs. 1. As Adultery is the general Sin forbidden, so Chastity is the general Duty required, Heb.

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13. 4. Gal. 5. 19. 1 Thes. 4. 4. Job 31. 1.

Obs. 2. Actual Fornication and Adultery is an heinous transgressing of the *very Letter* of this Law, and is a provoking and mischievous Sin, 2 Sam. 11. 4, 27. 1 Cor. 6. 18. Prov. 5. 8, 11. & 6. 32, 33. Prov. 5. 8, 10. & 6. 26. Hos. 4. 11. Rev. 21. 8. 1 Cor. 6. 9.

Obs. 3. Those that abstain from the *outward gross* act of Adultery, may be guilty of the breach of this Commandment in *heart, word, and behaviour*, Mat. 5. 28. 2 Pet. 2. 14. Isa. 3. 16. Prov. 7. 10, 13.

Obs. 4. There are many *sorts* of Uncleanness, *all forbidden* in this Commandment, 2 Sam. 13, 14. 1 Cor. 5. 1. Deut. 22. 25. Lev. 18. 6, 7, 8, 9, &c. Lev. 18. 22. Lev. 18. 23. Rom. 1. 24, 25, 26, 27.

Obs. 5. There are several *degrees* of Uncleanness, some in *thoughts*, some in *words*, some in *behaviour*, and some in *grosser* acts, and all from the highest degree to the lowest are forbidden, Mat. 5. 28. 2 Pet. 2. 14. Mar. 15. 19. Col. 3. 5. Eph. 5. 3, 4.

Obs. 6. We ought to use all appointed means for the *preserving* of our own and others *Chastity*, to which we are directed by these Scriptures, Job 31. 1. Prov. 23. 31, 33. & 5. 20, 21. Psal. 119. 37. Prov. 2. 10, 11, 16. 1 Tim. 2. 9. Gen. 39. 10, 21. 1 Cor. 7. 2, 9. Prov. 5. 19, 20. 1 Pet. 3. 7. Prov. 5. 8.

Obs. 7. That we may preserve our own and others Chastity, we are to shun all *means, occasions, and provocations* to Uncleanness, set down in these Scriptures, Prov. 7. 21, 22. Gen. 19. 33. Ezek.

16. 49, 50. *Prov.* 7. 10. & 5. 8. *Ezek.* 23. 14,
15, 16. *Mar.* 6. 12. *1 Pet.* 4. 3. *Isa.* 23. 15,
16, 17. *Prov.* 23. 30, 31, 33. *Jer.* 5. 7, 8. *Isa.*
3. 16. *2 Kings* 9. 30. *Jer.* 4. 30. *Ezek.* 23. 40.
1 Kings 11. 4.

Question LXXIII, LXXIV, LXXV.

Q. Which is the Eighth Commandment?

A. The eighth Commandment is, Thou shalt not Steal, Exod. 20. 15.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth, the Lawful procuring and furthering the Wealth and outward Estate of our selves and others.

Q. What is it that the eighth Command respects? The Wealth and outward Estate of Men. Whose? Of our selves and others. What is required? The procuring it. And what else? The furthering it. By what means? Lawful. What is forbidden? Hindering the outward Estate. Whose? Our own. Whose else? Our Neighbours. What hindering do you mean? That which is unjust. To what doth this reach? To whatsoever it be.

Q. What is the first Proposition?

A. God requireth the Lawful procuring the Wealth and outward Estate of our selves, Rom. 12. 17. Provide things honest in the sight of all Men, Gen. 30. 30. 1 Tim. 5. 8.

Q. What is the second Proposition?

A. God requireth the Lawful furthering the Wealth and outward Estate of our selves, Prov. 27. 23. Be thou diligent to know the estate of thy Flocks, and look well to thy Herds.

Q. What is the third Proposition?

Z

A. God

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A. God requireth the Lawful procuring the Wealth and outward Estate of others, *Lev. 25. 35.* *If thy Brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.*

Q. What is the fourth Proposition?

A. God requireth the Lawful furthering the Wealth and outward Estate of others, *Phil. 2. 4.* *Look not every Man en his own things, but every Man also on the things of others;* *Deut. 22. 1, to 5.* *Exod. 23. 4, 5.* *Gen. 47. 14, 20.*

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth, or outward Estate.

Q. What is the first Proposition?

A. God forbiddeth whatsoever doth, or may unjustly hinder our own Wealth, or outward Estate, *1 Tim. 5. 8.* *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel:* *Prov. 23. 20, 21. & 21. 17. & 28. 19.*

Q. What is the second Proposition?

A. God forbiddeth whatsoever doth, or may unjustly hinder our Neighbour's Wealth, or outward Estate, *Prov. 21. 6.* *The getting of Treasures by a lying tongue is a Vanity tossed to and fro of them that seek death:* *Eph. 4. 28.* *Job 20. 19, 20.*

Q. What do you Observe from what is required and forbidden in the eighth Commandment?

A. From both Answers I Observe these things;

Obs. 1. Every Man hath a right and property to his Goods and Estate, so that all things are not common to all, *Acts 4. 34, 35, 37.* that said verse 32. was in an extraordinary case, *Acts 5. 1, to 5.*

Obs. 2.

Obs. 2. It is Lawful, yea a Duty, to procure to our selves things necessary for this Life in some honest Calling, *Gen. 2. 15. & 3. 19. & 4. 2. 1 Cor. 7. 20. Eph. 4. 28.*

Obs. 3. Tho' we ought to be content, if we have but little, yet it is Lawful for us by some honest Calling, to procure not only things necessary, but to further our outward Estate even to Plenty, *1 Tim. 6. 8. Heb. 13. 5. Gen. 30. 29, 30, 43. Job 1. 3, 10. Prov. 13. 11.*

Obs. 4. In our procuring or furthering our outward Estate by a Lawful Calling, we must do it Lawfully, *1 Thes. 4. 6. Prov. 20. 14. Deut. 25. 13, to 17. Amos 2. 6, 7. Prov. 16. 8. Jer. 17. 11. Hab. 2. 11. Hag. 1. 6. Zach. 5. 3, 4.*

Obs. 5. Every Man ought, according to their opportunities, to procure and further the outward Estate of others, *Phil. 2. 4. Gal. 5. 13. Deut. 22. 1, 2, 3, 4. Gen. 47. 14, 20.*

Obs. 6. Whoso getteth Riches unjustly is a Defrauder; whoso spends them in sinful ways is a Waster; whoso doth not use them for his own comfort is a Miser; and all Sinners against this Commandment, *Jam. 5. 4. Prov. 23. 21. Eccl. 4. 8. & 6. 1, 2.*

Obs. 7. In procuring and furthering the outward Estates of others, the Scriptures direct us to several Duties, which are to be reduced to the eighth Commandment, *Deut. 24. 14, 15. Lev. 19. 13; Lev. 6. 2, 3, 4, 5. Rom. 13. 7. Luke 19. 8. Psal. 15. 2, 4. Zac. 7. 4, 10. Zac. 8. 16, 17. Luke 6. 30, 38. 1 Joh. 3. 17. Gal. 6. 10. Lev. 25. 35. Exod. 23. 4, 5. Mat. 7. 12.*

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Obs. 8. The *unjust hindering* of the outward Estate of *others*, is done several ways, declared in the Scriptures, to be reduced to what is forbidden in the eighth Commandment, *Psal.* 62. 10. *Eph.* 4. 28. *1 Tim.* 1. 10. *Prov.* 29. 24. *Psal.* 50. 18. *1 Thes.* 4. 6. *Prov.* 11. 1. & 20. 10. *Dent.* 19. 14. *Prov.* 23. 10. *Amos* 8. 5. *Psal.* 37. 21. *Luk.* 16. 10, 11, 12. *Ezek.* 21. 29. *Lev.* 25. 17. *Ezek.* 22. 12. *Job* 15. 34. *1 Cor.* 6. 6, 7, 8. *Mic.* 2. 2. *Prov.* 11. 26. *Jam.* 5. 4. *Tit.* 2. 9, 10. *Prov.* 19. 26. *Prov.* 28. 24.

Obs. 9. The unjust hindering of *our own* outward Estate, is done many ways, set down in Scripture, and are Sins forbidden in the eighth Commandment, *2 Thes.* 3. 11. *Prov.* 18. 9. & 21. 17. & 23. 20, 21. & 28. 19. *Prov.* 6. 1, to 6. *Luke* 15. 13. *Prov.* 24. 30, to the end.

Obs. 10. Those that have an outward Estate, ought to help and relieve those that be in want, as they would obey the eighth Commandment, to which such Scriptures enjoyning it are to be reduced, *1 Tim.* 6. 17, 18, 19. *Eph.* 4. 28. *Dent.* 15. 7, 8. *Lev.* 25. 35. *1 John* 3. 17. *Jam.* 2. 15, 16. *Luke* 6. 30. *Isa.* 58. 7. *2 Cor.* 9. 7. *2 Cor.* 8. 11, 12, 13, 14, 15.

Question LXXVI, LXXVII, LXXVIII.

Q. Which is the Ninth Commandment ?

A. The Ninth Commandment is, Thou shalt not bear false Witness against thy Neighbour.

Q. What is required in the ninth Commandment ?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own, and our Neighbours

hours good Name, especially in Witness bearing.

Q. What hath the ninth Commandment respect unto? *To truth between man and man.* To what else? *To a good Name.* Whose? *Our own.* Whose else? *Our Neighbours.* What is required? *The maintaining of it.* What else? *The promoting it.* What is that case in which especially this should be done? *In witness bearing.* What is forbidden? *That which is prejudicial to Truth.* What else? *That which is injurious to the good Name of our selves.* Whose else? *Of our Neighbour.* To what doth this reach? *To whatsoever it be.*

Q. What is the first Proposition?

A. God requireth the maintaining and promoting of Truth between Man and Man, *Zac. 8. 16. Speak ye every Man Truth to his Neighbour.*

Q. What is the second Proposition?

A. God requireth the maintaining and promoting of Truth especially in Witness-bearing, *Prov. 14. 5. A faithful Witness will not lye. 25. A true Witness delivereth Souls.*

Q. What is the third Proposition?

A. God requireth the maintaining and promoting of our good Name, *1 Pet. 3. 16. Having a good Conscience, that whereas they speak evil of you, as of Evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. Acts 25. 10. Paul said, I stand at Cæsar's Judgment Seat, to the Jews have I done no wrong.*

Q. What is the fourth Proposition?

A. God requireth the maintaining and promoting of our Neighbour's good Name, *3 Epist. John, ver. 12. Demetrius hath good report of all men, and of*

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the truth it self, yea, and we also bear record.

Q. What is forbidden in the ninth Commandment ?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbours good Name.

Q. What is the first Proposition ?

A. God forbiddeth whatsoever is prejudicial to Truth, Rom. 3. 13. With their tongues they have used deceit.

Q. What is the second Proposition ?

A. God forbiddeth whatsoever is injurious to our own good Name, Job 27. 5. God forbid that I should justifie you ; 'till I die, I will not remove my Integrity from me.

Q. What is the third Proposition ?

A. God forbiddeth whatsoever is prejudicial to our Neighbour's good Name, Psal. 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour : 1 Sam. 17. 28. Lev. 19. 16

Q. What do you Observe from what is required and forbidden in the ninth Commandment ?

A. From both Answers I do Observe these things ;

Obs. 1. It ought to be our great care to govern our tongues, and to take heed to our words ; for this is the scope of the ninth Commandment, Mat. 12. 36, 37. Prov. 18. 21. & 15. 4. Jam. 3. 8. & 1. 26.

Obs. 2. The maintaining and promoting of Truth between man and man, should be done in that manner as is exprest in such Scriptures that explain the meaning of this Commandment, Prov. 31. 8, 9. 2 Chron. 19. 9. 1 Sam. 19. 4, 5. 2 Sam. 14. 18,

18, 19, 20. Lev. 19. 15. Eph. 4. 25.

Obs. 3. In Witness-bearing there should be especial care to maintain and promote the truth, set forth in Scripture, giving herein the sense of this Commandment, Prov. 14. 25. & 24. 11, 12. & 6. 16, 17, 18, 19. & 25. 18. & 19. 5, 9. Dent. 19. 16, to the end. Mal. 3. 5.

Obs. 4. A good Name being exceeding precious, we should use the means to get and maintain it, according to the Scriptures relating thereunto, Prov. 22. 1. Eccl. 7. 1. 1 Sam. 2. 30. 2 Cor. 1. 12. Rom. 2. 29. Eccl. 10. 1. 2 Sam. 12. 12. Phil. 4. 8. John 8. 49.

Obs. 5. To maintain and promote the good Name of others, according to the ninth Commandment, such means should be used that tend thereunto, according to such Scriptures as direct us therein, Heb. 6. 9. Rom. 1. 8. 2 John 4. 3 Joh. 3. 4. Prov. 17. 9. 1 Pet. 4. 8. 1 Cor. 1. 4, 5, 7. 1 Thes. 3. 6, 7. Psal. 15. 3. Prov. 25. 23. Psal. 101. 5. 1 Cor. 13. 6, 7.

Obs. 6. Whatsoever is prejudicial to Truth, is a breach of this Command: Such as these, Col. 3. 9. Lev. 6. 2. Prov. 12. 22. Acts 5. 1, 2, 3, 4, 5. Rev. 21. 8. Prov. 6. 16, 19. Acts 6. 13. 1 Kings 21. 9, to 14. Psal. 52. 1, 2, 3, 4. Acts 24. 1, 5. Psal. 119. 69. Lev. 5. 1.

Obs. 7. Such as would not be injurious to their own good Name, should avoid such Sins whereby they will lose it, Zach. 8. 17. 2 Tim. 3. 1, 2, 3. Mat. 7. 1, 3. Rom. 2. 1. Rom. 1. 31. 1 Sam. 2. 24. 2 Sam. 13. 12, 13. Prov. 5. 8, 9. & 6. 35.

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Obs. 8. Sins of the *Tongue injurious* to the good Name of others, are of many sorts, and very hainous, *Psal.* 50. 20. & 15. 3. *Lev.* 19. 16. *Rom.* 1. 29. *Gen.* 21. 6. *1 Cor.* 6. 10. *Acts* 28. 4. *Neh.* 6. 6, 7, 8. *Mat.* 7. 3, 4, 5. *Prov.* 25. 9, 10. *Exod.* 23. 1. *Jer.* 20. 19. *Psal.* 35. 15. 21.

Question LXXIX, LXXX, LXXXI.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours, *Exod.* 20. 17.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, and a right and charitable frame of Spirit towards our Neighbour and all that is his.

Q. Is Contentment here required? *Yes.* What degree? *Full.* With what? *Our own condition.* What towards our Neighbour must be regarded? *The frame of our Spirit.* What should it be? *Right and Charitable.* How far should it reach? *To him, and all that is his.* Is Discontent with our own Estate forbidden? *Yes.* And envying the good of another? *Yes.* And all inordinate Motions and Affections to what is his? *Yes.* How far forbidden? *To any thing that is his.*

Q. What is that Contentment here required?

A. That Contentment is a quiet frame of Spirit, freely submitting to, and taking complacency in God's dispose in every condition.

Q. What

Q. What is the charitable frame of heart here required?

A. It is a kind and loving frame of heart, bearing good-will to our Neighbour.

Q. What is the first Proposition?

A. God requireth full contentment with our own condition, *Heb. 13. 5. Let your Conversation be without covetousness, and be content with such things as ye have.*

Q. What is the second Proposition?

A. God requireth a right and charitable frame of Spirit towards our Neighbour, and all that is his, *Rom. 12. 15. Rejoyce with them that do rejoyce, and weep with them that weep. 1 Cor. 13. 4, 5, 6. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not it self, is not puffed up. 5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 6. Rejoyceth not in Iniquity, but rejoyceth in the truth.*

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own Estate, envying, or grieving at the good of our Neighbour, and all inordinate motions and affections to any thing that is his.

Q. What is the Discontentment here forbidden?

A. This Discontentment is, not being pleased with God's dispose, but murmuring, repining, and quarrelling against his Providence.

Q. What is Envy?

A. Envy is that whereby a Person is apt to pine and grieve at anothers Prosperity and Welfare.

Q. What are inordinate Motions?

A

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A. Inordinate Motions are Thoughts, Stirrings and Lustings of the Soul, not rightly ordered according to Rule.

Q. What is the first Proposition?

A. God forbiddeth all Discontentment with our own Estate, 1 Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Q. What is the second Proposition?

A. God forbiddeth all Envyng or Grieving at the good of our Neighbour, Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.

Q. What is the third Proposition?

A. God forbiddeth all inordinate Motions and Affections to any thing that is our Neighbours, Col. 3. 5. Mortifie your members which are upon the Earth, fornication, uncleanness, inordinate affection, evil-concupiscence, and covetousness, which is idolatry, Rom. 7. 7, 8. & 13. 9. Deut. 5. 21.

Q. What do you observe, from what is required and forbidden in the Tenth Commandment?

A. From both I Observe these things,

Obs. 1. The Inclinations and first Motions of the Heart to sin, tho' they go before the consent of the Will, are sinful, Rom. 7. 15, 16, 19.

Obs. 2. The tenth Commandment differeth from the rest concerning our Neighbour, especially in that it doth forbid, and restrain the first motions and inclinations of the Heart to sin, before the consent of the Will, Rom. 7. 12, to end.

Obs. 3. The Law of God makes a fuller discovery of the sinfulness of the inward motions of our Hearts,

Hearts, than we could have had any other way,
Rom. 7. 7. Exod. 20. 17. Deut. 5. 21.

Obs. 4. Whatsoever our outward Condition is, tho' Low and Necessitous, we ought to be content therein, and to use such helps thereunto as are given us in the Scriptures that direct us herein, *Heb. 13. 5.*

Means of Contentment, 1 Tim. 6. 6. Job 1. 21. Psal. 39. 9. & 119. 75. 1 Sam. 3. 11, to 19. Rom. 8. 28. Gen. 32. 10. Dan. 9. 8. Jam. 2. 5. 1 Tim. 6. 7, 8. Phil. 4. 11, 12, 13.

Obs. 5. It is not sufficient to mind the Temper of our Hearts, in respect of our own Circumstances, but we are also bound to get a right and charitable frame of Spirit towards our Neighbour and what is his, *Heb. 13. 3. Rom. 12. 10, 15. Job 31. 29. Psal. 122. 7, 8, 9. Esther 10. 3.*

Obs. 6. Discontentment, in murmuring, complaining, fretting at our outward Condition, and taking no Rest nor Quiet therein, is a sin, and ought to be suppressed, *1 King 21. 3, 4. Esther 5. 11, 13. 1 Cor. 10. 10.*

Obs. 7. Envy and Grieving at the outward Prosperity and Welfare of others, that have any good thing more than our selves, is a great sin, and we should use Scripture Remedies against it, *Neh. 2. 10. Jam. 2. 16. Prov. 14. 30. 1 Pet. 2. 1, 2. Mat. 20. 15.*

Obs. 8. The coveting of that which is our Neighbours, is the special inordinate motion and affection forbidden in this Commandment, and therefore to be subdued, *Ezek. 33. 31. Isa. 57. 17. Col. 3. 5. Psal. 119. 36.*

Obs. 9. As there should not be one, tho' the least

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least act of this forbidden Coveting in our Hearts, so it should not be to *any one thing*, tho' the least, that is anothers, *Rom. 7. 7. Dent. 5. 21.*

Obs. 10. Obedience to *this last* Commandment that respects our Neighbour, would be the most effectual way to keep all the *rest* that relate to him.

Or the best way to prevent the finishing of sin, is to stifle the first motions of sin; that we may do nothing against *our relative Duties* required in the *fifth* Commandment, nor against our Neighbours Life forbidden in the *sixth*, nor against his *Chastity* in the *seventh*, nor against his *Estate*, in the *Eighth*, nor against his *good Name*, in the *Ninth*, let us suppress all *inordinate motions* forbidden in the *Tenth*, *1 Kings 21. 1, to 5, &c. 2 Sam. 11. 2, 3, 4. Jam. 1. 14, 15. Rom. 13. 9.* This last Commandment that *forbids coveting*, requires this loving and charitable frame of Spirit towards our Neighbour and *all* that is His.

Question LXXXII.

Q. Is any man able perfectly to keep the Commandments of God?

A. No meer Man since the Fall, is able in this Life perfectly to keep the Commandments of God, but doth daily break them, in Thought, Word and Deed.

Q. What man is here spoken of? *A meer man.* Since when? *Since the Fall.* About what? *About his Ability.* What to do? *Perfectly to keep the Commandments of God.* When or where? *In this Life.* Can any such meer man do it? *No.* What then doth meer man do? *He doth break the Commandments of God.* Which meer man? *Every*

Every meer man. How often? Daily. In what? In Thought. What else? In Word. In what else? In Deed.

Q. What is a meer man, and why so exprest in this Answer?

A. A meer Man is one that is only Man, and nothing else, and so exprest, because Christ, that was God-Man, did perfectly obey the whole Law.

Q. What is it to keep the Commandments?

A. To keep the Commandments, is to observe to do what is required, and to forbear to do what is forbidden.

Q. What is perfect keeping of the Commandments?

A. The perfect keeping of the Commandments, is such an observing to do what is required, and such forbearing to do what is forbidden, that nothing is wanting in either, but all is throughly finished.

Q. What is the first Proposition?

A. No meer man since the Fall, is able in this Life perfectly to keep the Commandments of God, Eccles. 7. 20. There is not a just man upon Earth, that doeth good and sinneth not.

Q. What is the second Proposition?

A. Every meer man since the Fall, doth in this Life break the Commandments of God in Thought, Gen. 8. 21. The imagination of man's heart is evil from his youth.

Q. What is the third Proposition?

A. Every meer man since the Fall, doth break the Commandments of God in Word, Jam. 3. 8. The tongue can no man tame, it is an unruly evil, full of deadly poyson.

Q. What

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Q What is the fourth Proposition ?

A. Every meer man since the fall, doth break the Commandments of God in Deed, Jam. 3. 2. In many things we offend all.

Q What do you observe, concerning man's keeping perfectly the Commandments of God ?

A. Concerning this, I Observe these things,

Obs. 1. Adam, tho' a meer man before the fall, was able perfectly to keep the Commandments of God, Gen. 1. 27. Eccles. 7. 29.

Obs. 2. No man that is no more than a man in this present state, is able so to keep the Commandments of God, that nothing should be wanting in what is required or forbidden in them, 1 John 1. 8, 10. Gal. 5. 17. Rom. 7. 18, 19.

Obs. 3. The Inability of perfect keeping the Commandments of God, hath been the Case and State of every meer-man, ever since the Fall of the first man ; Gen. 8. 21. Rom. 3. 9, to 21. Jam. 3. 2, to 13. Isa. 53. 6.

Obs. 4. Jesus Christ amongst all Men, being more than a meer Man, even God-man, was the only Man, ever since the Fall of Man, that perfectly kept the Commandments of God ; Mat. 5. 17. Isa. 53. 9. 1 Pet. 2. 22. 1 Joh. 3. 5. 2 Cor. 5. 21. Heb. 7. 26. 1 Pet. 1. 19.

Obs. 5. The Obedience of Saints in this Life and the Life to come, differs as much as perfect and imperfect ; 1 Cor 13. 9, 10, 11, 12. Phil. 3. 12. Heb. 12. 23.

Obs. 6. Tho' no meer man since the Fall can perfectly keep the Commandments of God, according to the Covenant of Works, yet every gracious Man doth perfectly, that is sincerely, keep the

the Commandments of God, according to the *Covenant of Grace*; Job 1. 1. Gen. 6. 9. Isa. 38. 3. Phil. 3. 15. Act. 13. 22. Luk. 1. 6.

Obs. 7. All meer Men since the Fall, do daily break the Commandments of God, therefore the sins of every Man are *innumerable*; Gen. 6. 5. & 8. 21. Psal. 19. 12. & 40. 12.

Obs. 8. The Fall of the first Man made all meer Men unable perfectly to keep the Commandments of God, for since that Fall, no such Man could do it; Rom. 5. 12, 19.

Obs. 9. Sinful Thoughts of the Heart, tho' they never break forth into outward Act, are a Violation of the Law of God; Mat. 5. 21, 22, 27, 28.

Obs. 10. Sinful Words and Deeds, added to sinful Thoughts, are a further breach of God's Commandments; Mat. 15. 19. Mal. 3. 13, 14. Jer. 3. 5.

Question LXXXIII.

Q. Are all Transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several Aggravations, are more hainous in the sight of God than others, Job. 19. 11. *He that delivered me to thee, hath the greater sin.*

Q. Are some sins in themselves more hainous than others? *Yes.* And are some so by reason of Aggravations? *Yes.* Are those Aggravations many or several? *Yes.* In whose sight are they more hainous? *In the sight of God.*

Q. What are the Aggravations of Sins?

A. The Aggravations of Sins are such circumstances

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stances attending them, as make them to be greater than otherwise they would be.

Q. What do you observe from this concerning the hainousness of Sin?

A. From this Answer I Observe these things;

Obs. 1. All Sins are known to God, being in his sight, Psal. 90. 8. & 51. 4. Hos. 7. 2. Luke 15. 21.

Obs. 2. All Sins are hainous in the sight of God, Hab. 1. 13. Jer. 18. 10. Deut. 9. 18.

Obs. 3. All Sins are not equally hainous, but some are greater and more grievous than others, Ezek. 8. 6, 13, 15. Psal. 78. 17, 32, 56.

Obs. 4. Some sins in themselves, considered in their own Nature, and quality of the Offence, are more hainous than others; Prov. 6. 30, to end. 1 Joh. 5. 16. 1 Tim. 6. 10. Col. 3. 5. Deut. 22. 22. compared with ver. 28, 29.

Obs. 5. Sins that are not so hainous in themselves as others, by reason of Aggravations that accompany them, might become more hainous than others, Mic. 2. 1. Rom. 2. 23, 24. Mat. 11. 21, 22, 23, 24. John 15. 22. Amos 4. 8, 9, 10, 11.

Obs. 6. The Aggravations that make sins to be more hainous, are of several sorts:

1. The Circumstances of the Persons that sin, Jer. 2. 8. Job 32. 7, 9. 1 Kings 11. 4, 9. 2 Sam. 12. 14. Luke 12. 47, 48. Rom. 2. 17, to 25.

2. Sins immediately against God, Christ, and the Holy Spirit, 1 Sam. 2. 25. Acts 5. 4. Psal. 51. 4. Rom. 2. 4. Mal. 1. 8, 14. Heb. 2. 2, 3. & 12. 25. & 10. 29. Mat. 12. 31, 32. Eph. 4. 30.

3. Sins

3. Sins against Superiours, Jude ver. 8. Numb. 12. 8, 9. Prov. 30. 17.

4. Sins against the Souls of Men, Ezek. 13. 19. Rev. 18. 13. Mat. 23. 15. 1 Thes. 2. 15, 16.

5. Sins against Light of Nature, Conscience, Knowledge, Reproof, Rom. 1. 26, 27. Rom. 1. 32. Dan. 5. 22. Prov. 29. 1.

6. Sins against Obligations of our own, Psal. 78. 34, 35, 36, 37. Jer. 42. 5, 6, 20, 21. Eccles. 5. 4, 5, 6.

7. The manner of committing sin, Psal. 36. 4. Jer. 6. 16. Numb. 15. 30. Jer. 3. 3. Psal. 52. 1. Numb. 14. 22. Zac. 7. 11, 12. Isa. 57. 17. 2 Pet. 2. 20, 21, 22.

8. The time of sinning, 2 Kings 5. 26. Ezek. 23. 37, 38, 39. Isa. 58. 3, 4, 5. Numb. 25. 6, 7. 1 Cor. 11. 20, 21. Prov. 7. 14, 15.

9. The place where sins are committed, Jer. 7. 10. Isa. 26. 10. 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24.

10. Sins against means of Grace, Mercies, Judgments, Mat. 11. 21, 22, 23, 24. Isa. 1. 2, 3. Dent. 32. 6. Amos 4. 8, 9, 10, 11. Jer. 5. 3.

Question LXXXIV.

Q. What doth every sin deserve?

A. Every sin deserveth God's Wrath and Curse, both in this Life and that which is to come.

Q. What is the Evil deserving? Sin. What Sin? Every Sin. What is the evil of Punishment deserved? Wrath and Curse. Whose? God's. When and where? In this Life. Is that all? No, but also in the Life to come.

Q. What is God's Wrath?

A a

A. God's

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A. God's Wrath is God's revenging Justice, most fiercely burning against Sin?

Q. What is the Curse of God, that sin deserves?

A. It is the worst of Evils, threatned by God, to be inflicted upon the Breakers of his Law.

Q. What mean you by Sins deserving?

A. That a Sinner for his Sin is as worthy of God's Wrath and Curse, as a Servant is of his Wages.

Q. What is the first Proposition?

A. Every sin deserves God's Wrath and Curse in this Life, *Gal. 3. 10.* Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

Q. What is the second Proposition?

A. Every Sin deserves God's Wrath and Curse in that Life that is to come, *Mat. 25. 41.* Then shall he say to them on the left hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.

Q. What do you observe from this Answer of Sins Deserts?

A. From this I do Observe these things:

Obs. 1. There is besides this present Life, a Life to come, *Mat. 12. 32. Luke 20. 34, 35. Luke 18. 30.*

Obs. 2. In that Life to come, to impenitent Sinners there is Wrath to come, *1 Thes. 1. 10. Rev. 14. 10, 11. & 21. 8.*

Obs. 3. Sin doth properly deserve punishment, as a Servant doth his Wages, *Psal. 28. 4. Ezra 7. 27. & 9. 13. Job 11. 6.*

Obs. 4. Sin being against God, his Law, Sovereignty, Goodness, and Excellencies of his Nature,

it is God's Wrath and Curse that it doth deserve,
1 John 3. 4. Jam. 2. 10, 11. Rom. 2. 4. Eph. 5.
6. Gal. 3. 10.

Obs. 5. Not only *some*, but *every* sin, deserveth
God's Wrath and Curse, Mat. 12. 36, 37. Rom.
6. 23.

Obs. 6. Sin deserves God's Wrath and Curse
should be inflicted *in this Life*, Lam. 3. 39. Deut.
28. 15, to end.

Obs. 7. It is not only God's Wrath and Curse
that Sin deserves in this Life, nor only that in the
Life to come, but in *both*, Gen. 3. 17, 18, 19. Rom.
2. 8, 9. 2 Thes. 1. 7, 8, 9. Rev. 6. 15, 16, 17.

Obs. 8. If God do not pour out his Wrath
and Curse upon some sinners in *this Life*, accor-
ding to the Deserts of sin, he will upon all in the
Life to come, that leave this Life in a *state of Sin*,
Luke 12. 16, to 22. & 16. 19, to 27.

Obs. 9. Tho' all Sin is pardonable upon Con-
dition of Faith in Christ, and Repentance for
Sin, yet since every sin deserves God's Wrath
and Curse, no sin, never so small, is *venial*, to de-
serve its pardon, Isa. 1. 16, 17, 18. Mat. 12. 31.
Rom. 6. 23. Ezek. 18. 4. Deut. 27. 26. Gal. 3. 10.

Obs. 10. This Wrath and Curse of God upon
Men for sin, both in this Life and the Life to come,
in Time and to all Eternity, is just and righte-
ous, because committed against an infinite God,
Rom. 2. 4, 5, 6, 8, 9. 2 Thes. 1. 6, 7, 8, 9. Acts
17. 31.

Question LXXXV.

Q. What doth God require of us, that we may
escape his Wrath and Curse due to us for sin?

A a 2

A. To

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A. To escape the Wrath and Curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent use of all outward means, whereby Christ communicateth to us the Benefits of Redemption.

Q. Is God's Wrath and Curse due to us for sin? *Yes.* Is there any escaping of God's Wrath and Curse? *Yes.* By what? *By Faith in Christ.* What else? *Repentance unto Life.* Is there any outward means to be used? *Yes.* How? *Diligently.* Is there any thing communicated to us thereby? *Yes.* What? *The Benefits of Redemption.* By whom? *By Christ.* Are all these required? *Yes.* By whom? *By God.* For what? *That we might escape his Wrath.*

Q. What is the first Proposition?

A. That we might escape the Wrath and Curse of God due to us for sin, God requireth of us Faith in Jesus Christ, *John 3. 16, 18.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, *Acts 20. 21.*

Q. What is the second Proposition?

A. That we might escape, &c. God requireth of us Repentance unto Life, *Acts 20. 21.* Testifying unto the Jews, as also to the Greeks, Repentance towards God.

Q. What is the third Proposition?

A. That we might escape, &c. God requireth of us the diligent use of all outward means, whereby Christ communicateth to us the Benefits of Redemption, *Prov. 2. 1, to 6.* My Son, if thou wilt receive my Words, and hide my Commandments with thee:

thee : 2. So that thou incline thine Ear unto Wisdom, and apply thine Heart unto Understanding : 3. Yea, if thou criest after Knowledge, and liftest up thy voice for Understanding : 4. If thou seekest her as silver, and searchest for her as for hid Treasure : 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. What do you observe from what is required from us, that we might escape the Wrath and Curse of God due to us for sin?

A. From this Answer I Observe these things :

Obs. 1. God's Wrath and Curse is our due, Mat. 18. 34. Luke 23. 41.

Obs. 2. It is for our sins against God, that the wrath and curse of God become due to us, Gal. 3. 10. Eph. 5. 6.

Obs. 3. There is a way found out by God, that Sinners might escape his wrath and curse, tho' it be due to them for their sins, Mat. 3. 7. John 3. 17. & 12. 47. Acts 4. 12.

Obs. 4. Faith in Jesus Christ is necessary to our escaping of God's wrath and curse, John 3. 16, 18. Acts 16. 30, 31. & 10. 43.

Obs. 5. There is no escaping God's wrath and curse due to us for sin, without sincere and sound Repentance for sin, Luke 13. 3, 5. Acts 2. 37, 38. Mat. 3. 7, 8. Acts 11. 18. 2 Cor. 7. 10.

Obs. 6. It is not only one, but both of these, being inseparable, that are necessary to our escaping God's wrath and curse, Acts 20. 21. Mar. 1. 15. Acts 26. 18.

Obs. 7. It is not an indifferent thing, whether we believe and repent, for God by way of Authority requires both from us, Acts 17. 30. 1 John 3. 23.

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Obs. 8. It is not sufficient to our escaping of God's Wrath and Curse, to say, *Christ hath believed for us, or Christ hath repented for us*, for it is of us that God requireth Faith and Repentance, *Ezek. 18. 30. & 33. 11. Acts 3. 19. John 14. 1. Jam. 2. 18. Habac. 2. 4.*

Obs. 9. There are outward means that God requireth us to use, that we might escape his Wrath and Curse, *Prov. 3. 33, to 37. Luke 13. 24. Acts 2. 37. & 16. 30. Phil. 2. 12.*

Obs. 10. It is not some, but all the outward means we are to use, that we may escape God's Wrath and Curse, *Deut. 12. 32. Mat. 28. 20. John 15. 14. Acts 3. 22.*

Obs. 11. It is not any formal, careless, slothful, but a diligent, conscientious, serious use of all the outward means, that God requireth, that we might escape his Wrath and Curse, *Exod. 15. 26. Deut. 6. 17. & 11. 13, 22. & 28. 1. Psal. 119. 4. Isa. 55. 2.*

Obs. 12. Such as shall escape the Wrath and Curse of God due to them for sin, must have the Benefits of Christ's Redemption communicated, imparted to them, and bestowed upon them, *1 Tim. 6. 2. Ephes. 1. 7. Col. 1. 14. 1 Pet. 1. 2. Heb. 12. 24.*

Obs. 13. It is great Reason and Encouragement for us diligently to use all outward means, because thereby the Benefits of Redemption are communicated, imparted to us, and bestowed upon us, *Isa. 55. 3. Rom. 10. 14, 15. Rom. 1. 16. 1 Cor. 1. 18, 21, 24.*

Obs. 14. In the diligent use of outward means, it is not Men that do administer them, but Christ himself, that doth communicate unto us the Bene-
fits

sits of Redemption, 1 Cor. 3. 5, 6, 7. 1 Thes. 1. 5.
1 Cor. 2. 5. 2 Cor. 4. 7. 2 Cor. 3. 1, to 6.

Question LXXXVI.

Q. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Q. Is Faith a Grace? *Yes.* What kind of Grace? *Saving.* Whom do we receive by Faith? *Christ.* Whom do we rest upon? *Christ.* For what? *For Salvation.* On whom else with Christ? *On Christ alone.* Must you receive him, before you can rest upon him? *Yes.* How must you receive Christ? *As he is freely offered in the Gospel.*

Q. What is a saving Grace?

A. Saving Grace is an Habit of Holiness, infused into and wrought in the Soul by the Spirit and Word of God, whereby it is made conformable to the Will of God.

Q. What is the Salvation we rest upon. Christ for?

A. This Salvation is perfect Freedom from all Temporal, Spiritual and Eternal Evil, and possession and enjoyment of all good.

Q. What is the Gospel, in which Christ is offered to us?

A. The Gospel is the good News, Message and Glad Tydings of the Salvation of believing and repenting Sinners, by Jesus Christ, written by Men, who were immediately inspired by the Holy Ghost.

Q. What is the first Proposition?

A. Faith in Jesus Christ is a saving Grace, Heb. 10. 39. *We are of them that believe to the saving of the Soul.*

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Q. What is the second Proposition?

A. By Faith we receive Jesus Christ, Joh. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

Q. What is the third Proposition?

A. By Faith we rest upon Christ alone for Salvation, Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith: Isa. 26. 3, 4. Gal. 2. 20.

Q. What is the fourth Proposition?

A. By Faith we receive Jesus Christ, as he is offered to us in the Gospel, Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.

Q. What do you observe in this Answer concerning Faith?

A. From this Answer I Observe these things:

Obs. 1. Christ is the Object of our Faith, Isa. 45. 22.

Obs. 2. Such as have Faith in Christ shall be saved, John 3. 16, 18. Rom. 1. 17. Gal. 3. 22.

Obs. 3. The meer assent of the Understanding to the truths of the Scripture, is not such a Faith as will save the Soul, Jam. 2. 19. Luke 8. 13.

Obs. 4. Not only the Head or Understanding is the Seat and Subject of saving Faith, but principally the Heart and Will, Rom. 10. 10. Acts 8. 37.

Obs. 5. It is the receiving of Christ by the unfeigned Consent of the Will, in which Faith, whereby we are saved, doth chiefly consist, John 1. 12.

Obs. 6. This receiving of Christ by the Consent

sent of the Will, must be according as he is offered unto us, *John* 6. 35, 40, 45, 51.

Obs. 7. The Gospel is God's Instrument, in which Christ is offered unto us, *Ephes.* 1. 13. *Mar.* 16. 15. *Acts* 20. 24. & 15. 7.

Obs. 8. By reason of our Ignorance we need Christ as a Prophet, by reason of our Guilt as a Priest, by reason of our Sins and Enemies, as a King, and in all these respects he is offered to us in the Gospel, and in all must be received by us, *Acts* 3. 22. *Acts* 7. 26. *Acts* 5. 31. *Acts* 15. 31.

Obs. 9. Tho' primarily we must receive Christ himself, yet secondarily we might have respect to our own Salvation, *Acts* 16. 31.

Obs. 10. We must receive Christ by the unfeigned Consent of our Will in all his Offices, as offered in the Gospel, before we may or can, according to the Gospel, rest upon him for Salvation, *Luke* 19. 14, 27. *John* 3. 18. *Luke* 13. 25, 26, 27.

Obs. 11. Having received Christ, it is no less than Eternal Salvation we rest upon him for, *Eph.* 1. 13, 14. *2 Tim.* 1. 12. *1 Pet.* 1. 4.

Obs. 12. Tho' justifying, saving Faith, is not alone without other inherent Graces, nor without good Works, yet it resteth alone upon Christ for Salvation, *Isa.* 45. 22. *Phil.* 3. 8, 9. *Rom.* 4. 5.

Question LXXXVII.

Q. What is Repentance unto Life?

A. Repentance unto Life is a saving Grace, whereby a Sinner out of the true sense of his Sin, and apprehension of the Mercy of God in Christ, doth with grief and hatred of his Sin, turn from it unto God, with full purpose of, and endeavour after New Obedience.

Q. Is

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Q. Is Repentance unto Life a Grace? *Yes.*
What kind of Grace? *Saving.* Who repents?
A Sinner. What must he have? *A true sense of Sin.* What else? *Apprehension of Mercy.* Whose?
God's. In whom? *In Christ.* What then doth he do? *He turns.* From what? *From Sin.* To whom? *To God.* How doth he turn? *With Grief.* For what? *For Sin.* With what else? *With Hatred.* Of what? *Of Sin.* What's the fruit? *A purpose of New Obedience.* What kind of Purpose? *Full.* What follows this full purpose? *Endeavours.* After what? *After New Obedience.*

What a saving Grace is; See *Question 86.*

Q. What is true sense of sin?

A. Sense of sin is, an inward feeling of our miserable and lost Estate, by reason of the Wrath and Curse of God, and Eternal Damnation, which for our sins we are exposed unto.

Q. What is the apprehension of God's Mercy?

A. Apprehension of God's Mercy is, a perceiving by the Understanding such pity in God, whereby he is ready to help the poor Creature that is in Misery.

Q. What is hatred of sin?

A. Hatred of sin is, that whereby the Soul shuns and flys from sin, apprehended as hurtful, and desires the destruction of it.

Q. What is New Obedience?

A. New Obedience is such as springs from a New Principle, God's Spirit; and is performed by a New Rule, God's Word; and for New Ends, God's Glory, and our own Salvation.

Q. What is a Man's purposing of New Obedience?

A. Is

A. It is a Man's resolving in his Mind, and fixing of his Will, to walk in such New Obedience.

Q. What is endeavour after New Obedience?

A. Endeavour after it is, an attempting and putting forth one's utmost strength to yield this New Obedience.

Q. What is the first Proposition?

A. Repentance unto Life is a saving Grace, *Acts* 11. 18. God hath to the Gentiles granted Repentance unto Life.

Q. What is the second Proposition?

A. Repentance unto Life ariseth out of the true sense of sin, *Acts* 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do?

Q. What is the third Proposition?

A. Repentance unto Life ariseth out of the apprehension of the Mercy of God in Christ, *Joel* 2. 12, 13. Rent your hearts and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil: *Jer.* 3. 22.

Q. What is the fourth Proposition?

A. By Repentance unto Life, a Sinner doth with grief and hatred of his sin, turn from it unto God, *Jer.* 31. 18, 19. Turn thou me, and I shall be turned, for thou art the Lord my God: 19. Surely after I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Q. What is the fifth Proposition?

A. Repentance unto Life is accompanied with full purpose of, and endeavour after New Obedience,

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dience, *Psal. 119. 59. I thought on my ways, and turned my feet unto thy Testimonies.*

Q. What do you observe from this concerning Repentance?

A. Concerning Repentance I Observe,

Obs. 1. True Repentance is called *Repentance unto Life*, because it is a *necessary means* for the attaining of *Life* and *Salvation*, and that it might be distinguished from the *Sorrow* of the *World*, which worketh *Death*, *Acts 11. 18. Ezck. 18. 21. 2 Cor. 7. 10.*

Obs. 2. Repentance unto Life greatly differs from that Repentance that may be in an *Hypocrite*, the one being a *common Work*, the other a *saving Grace*, *Mat. 27. 3. 2 Tim. 2. 25, 26.*

Obs. 3. A *sight and sense of our misery and danger by sin*, is necessary to the producing of Repentance unto Life, *Luke 15. 17, 18. Hos. 2. 6, 7. Mat. 9. 12, 13.*

Obs. 4. The *mercy of God towards poor sinners in misery*, is an *Encouragement to Repentance*, *Joel 2. 12, 13, 14. Jonah 3. 5, to 10. Jer. 3. 12, 13, 14.*

Obs. 5. All the *mercy of God for the restoring of Sinners from their misery, and supporting them under the sense of their sin and danger, is in, through, and for Christ*, *2 Tim. 1. 9. Tit. 3. 5, 6. 1 Tim. 1. 13, 14. 2 Cor. 5. 19. Eph. 4. 32.*

Obs. 6. A *sight and deep sense of our sin and misery, without an apprehension of God's mercy in Christ, or at least a possibility thereof*, would rather end in *final despair* than in *Gospel-repentance*, *Mat. 27. 3, 4, 5. Gen. 4. 9, to 15.*

Obs. 7. A *true sense of sin, and apprehension of God's*

God's mercy in Christ to such as are penitent, causeth grief and mourning for sin, Jer. 31. 18, 19. Zac. 12. 10. 2 Cor. 7. 11. Luke 15. 17, 18, 19.

Obs. 8. A sincere Penitent, through the sense of sin, and apprehension of God's mercy in Christ, doth not only grieve for, but also hath hatred of all sin, as most Odious, and loaths himself for it, Isa. 30. 22. Psal. 119. 113. Rom. 7. 15. Ezek. 36. 31. Psal. 119. 128.

Obs. 9. True sense of sin, and unfeigned hatred of it, causeth the repenting Sinner to turn from all his sins, Ezek. 14. 6. & 18. 30. & 33. 11. 1 Kings 8. 47, 48. Jonah 3. 8.

Obs. 10. In Repentance unto Life, there is not only a turning from sin, but also a turning unto God, Joel 2. 12, 13. Acts 26. 18. Hos. 14. 1, 2. Acts 26. 20. Hos. 12. 6. Zac. 1. 3.

Obs. 11. In Repentance unto Life, Newness of Obedience follows our turning from Sin unto God; 2 Kings 17. 13. Jer. 18. 11. & 35. 15. Isa. 1. 16, 17. Rom. 6. 4. & 7. 6.

Obs. 12. It is the purpose and fixed Resolution of a sincere Penitent, to walk in Newness of Obedience; Act. 11. 23. Psal. 119. 93, 106, 115.

Obs. 13. The right Purposes of New Obedience in a sincere Penitent, are joined with vigorous and constant Endeavours to walk therein, Act. 24. 16. Psal. 119. 4, 5. Luk. 1. 6.

Question LXXXVIII.

Q. What are the outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption?

A. The

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A. The outward and ordinary means whereby Christ communicates to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation; *Mat. 28. 19, 20. Act. 2. 41, 42, 46, 47. Then they that gladly received his word, were baptized. 42. And they continued stedfastly in the Apostle's Doctrine and Fellowship, and in breaking of Bread, and in Prayers.*

Q. What are the outward Means in general? *God's Ordinances.* Which in special? *The Word.* What's another? *The Sacraments.* A Third? *Prayer.* What by these are communicated to us? *Benefits.* What Benefits? *Of Redemption.* By whom? *By Christ.* Are these made effectual? *Yes.* To whom? *To the Elect.* For what? *For Salvation.* Which of them? *All of them.*

Q. What do you observe concerning the outward means, &c.

A. Concerning these I do Observe,

Obs. 1. The Ordinances of the Lord are those means which are of the Lord's Institution, appointed and commanded in his Word, *1 Cor. 11. 1, 2, 23.*

Obs. 2. They must be *His [God's.] Ordinances,* wherein we can groundedly expect that Christ should communicate the Benefits of Redemption to us, *Col. 2. 20, 22, 23. Mat. 15. 9.*

Obs. 3. The Ordinances of the Lord comprehend all the outward and ordinary means, whereby Christ communicates to us the Benefits of Redemption, *Lev. 18. 4, 30. Isa. 58. 2.*

Obs. 4. The Ordinances are the usual and ordinary

nary means, since he can, and when he pleaseth, extraordinarily communicate his Benefits of Redemption to a Man; as *Act. 9. 4, 5.* but these are the standing means; *Rom. 10. 14, 15.*

Obs. 5. The chief Ordinances of the Lord's appointment, are the *Word, Sacraments, and Prayer*; *Act. 2. 42, 43, 46, 47.*

Obs. 6. Grace being conveyed to us by God's Ordinances, are therefore called the means of Grace, *1 Cor. 1. 21. 2 Cor. 6. 1.*

Obs. 7. These Ordinances of God in themselves are not effectual to communicate to us the Benefits of Redemption, but are *MADE effectual*, from the Blessing and Spirit of the Lord; *1 Cor. 3. 5, 7.*

Obs. 8. The End and Design of the instituting of these Ordinances, is the *Salvation of Souls*, *Rom. 1. 16. 1 Cor. 1. 18, 21.*

Obs. 9. The Ordinances of God shall certainly be made effectual to Salvation to all the *Elect* of God; *Act. 13. 48. & 2. 46, 47.*

Obs. 10. Tho' God's Ordinances are made effectual only to the *Elect*, yet there is none of them in vain as to others on God's part; *Isa. 55. 10, 11. 2 Cor. 2. 15, 16.*

Question LXXXIX.

Q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual Means of Convincing and Converting Sinners, and of building them up in Holiness and Comfort through Faith unto Salvation.

Q. Is

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Q. Is the Reading of the Word an effectual Means for Sinners good? *Yes.* But is not the Preaching of it more especially? *Yes.* To what? *To Convince them.* And what else? *To Convert them.* And what else? *To build them up.* In what? *In Holiness.* In what else? *In Comfort.* Thro' what? *Thro' Faith.* Unto what? *Unto Salvation.* By whom? *By the Spirit of God.*

Q. What is the Word here meant?

A. The Word here meant is the Word of God, as his Will revealed and declared in the Scriptures of the Old and New Testament, teaching Man what to believe, do, and leave undone.

Q. What is the Preaching of the Word?

A. The Preaching of the Word is the opening and applying of the Word by an Officer thereunto appointed and ordained, and when publickly is the more solemnly done.

Q. What is a Means?

A. A Means is that which is made use of to obtain an End proposed, here to Convince, Convert, build up and Comfort.

Q. What is an effectual Means of Convincing, Converting, &c?

A. Such means is effectual, when it hath Power enough, or Strength and Force sufficient, to Convince, Convert, and doth accordingly accomplish it.

Q. What is the Convincing of a Sinner?

A. The Convincing of a Sinner is, such a clear and full proving to a Sinner his sin, misery and danger thereby, that the Understanding hath nothing

thing to reply against the Light and Evidence of the Arguments alledged.

Q. What is the Converting of a Sinner?

A. The Converting of a Sinner is the turning of him from Sin to Holiness, and from the Power of Satan unto God.

Q. What is the Holiness of a Convert, in which he is to be built up?

A. The Holiness of such a Man converted, is his Conformity, or suitableness of the whole Man to the Nature and Will of God, whereby he gives himself to God, in doing all for him and to him.

Q. What is that Salvation to which a Convinced and Converted Sinner is in Holiness built up unto?

A. That Salvation which a Convinced, Converted Sinner, in Holiness is built up unto, is perfect Freedom from all Temporal, Spiritual, and Eternal Evil, and Possession or Enjoyment of all Good.

Q. What is the first Proposition?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual Means of Convincing and Converting Sinners; *Psal. 19. 7. The Law of the Lord is perfect, Converting the Soul; the Testimony of the Lord is sure, making wise the simple.*

Q. What is the second Proposition?

A. The Spirit of God maketh the Word an effectual Means of building up Saints in Holiness and Comfort; *1 Thes. 1. 6. Ye became Followers of us, and of the Lord, having received the Word in much affliction, with Joy of the Holy Ghost.*

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Q. What is the third Proposition?

A. The Spirit of God, by the Word, builds up Saints through Faith unto Salvation; Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth.

Q. What do you observe from this Answer concerning the Words being made effectual to Salvation?

A. From this I do Observe these things;

Obs. 1. The Reading of the Scripture is an Ordinance of God, for Mens Salvation; Deut. 17. 19. Act. 8. 27, 28, 29. Neh. 8. 2, 3, 8. & 9. 3, 4, 5. 2 Chron. 34. 18, 19. Deut. 31. 9, 11, 12, 13. Job. 5. 39. Rev. 1. 3.

Obs. 2. The Preaching of the Word, by the the publick opening and applying of it, by an Officer thereunto appointed by God, is an effectual Means of Mens Salvation, Act. 26. 17, 18. Mat. 28. 19, 20. Mar. 16. 15, 16, 20. 1 Cor. 1. 21.

Obs. 3. The Word is an effectual Means of Convincing of Sinners of their Sin and Misery, in order to Salvation, Act. 2. 37. 1 Cor. 14. 24, 25. 2 Chron. 34. 18, 19, 26, 27, 28.

Obs. 4. The Word is an effectual Means of carrying Sinners on from Conviction to Conversion, in order to their Salvation, Act. 4. 4. Psal. 19. 7. Act. 26. 18.

Obs. 5. The Word is an effectual Means for the Building up in Holiness such as are Converted, 2 Cor. 3. 18. 2 Cor. 10. 4, 5, 6. Eph. 6. 17. Act. 20. 32. 2 Tim. 3. 15, 16, 17. Rom. 16. 25, 26.

Obs. 6. The Word is an effectual Means of Com-

Comforting such as by Conversion are made Holy, 1 *Thes.* 3. 2, 10, 11, 13. *Rom.* 15. 4. *Eph.* 4. 11, 12, 13. 1 *Thes.* 1. 6. *Isa.* 40. 1, 2.

Obs. 7. The Word is not effectual unto any, or all of these, by any Virtue or Power *in it self*, but it is wholly from the *Spirit of God*, that it becomes effectual to Conversion, Comfort, and Salvation, 2 *Cor.* 3. 6. 1 *Cor.* 3. 6, 7.

Obs. 8. The Efficacy of the Word is as by the *Spirit*, so also by *Faith*, 1 *Thes.* 2. 13. *Rom.* 1. 18. *Heb.* 4. 2.

Question XC.

Q. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practice it in our Lives.

Q. Is there not something required of us, that the Word might be effectual? *Yes.* What? *Preparation.* What else? *Prayer.* What besides? *Diligent Attention.* What more? *To receive it with Faith.* And what else? *Love.* Where must we lay it up? *In our Hearts.* And must we practice it? *Yes.* Wherein? *In our Lives.*

Q. What is attending with Diligence to the Word?

A. Diligent attending to the Word, is a careful waiting upon it, and giving serious heed unto it.

Q. What is Preparation for the Word?

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A. It is making our selves fit and ready before-hand, for receiving of it.

Q. Since Men should hear, that they may believe to Salvation, what is that Faith with which all should receive the Word?

A. Those that have not as yet saving Faith, should read and hear the Word, believing that to be true, whatsoever is revealed in the Word, for the Authority of God that speaks it, that is truth it self.

Q. What is the Heart, in which the Word should be laid up?

A. It is all the Powers of the Soul, Understanding, Will, Affections and Memory.

Q. What is the practising of the Word in our Lives?

A. The practising of the Word in our Lives, is, the doing and performing what it doth enjoin, leading our Conversations according to its Directions.

Q. What is the first Proposition?

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence, *Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors, Nehem. 8. 3. Acts 8. 30, 34.*

Q. What is the second Proposition?

A. That the Word may be effectual, &c. we must attend thereunto with Preparation, *1 Pet. 2. 1, 2. Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings: 2. As new born Babes, desire the sincere milk of the Word, that ye may grow thereby.*

Q. What is the third Proposition?

A. That the Word may be effectual, we must attend

attend thereunto with Prayer, *Psal.* 119. 18. *Open thou mine eyes, that I may behold wonderful things out of thy Law,* *Eph.* 6. 18, 19. *Nehem.* 8. 6, 8.

Q. What is the fourth Proposition?

A. That the Word may be effectual, we must receive it with Faith, *Heb.* 4. 2. *The word did not profit them, not being mixed with faith in them that heard it,* *2 Pet.* 1. 19, 20, 21.

Q. What is the fifth Proposition?

A. That the Word may be effectual, we must receive it with Love, *2 Thes.* 2. 10. *They received not the love of the truth, that they may be saved,* *Acts* 17. 11.

Q. What is the sixth Proposition?

A. That the Word may be effectual, we must lay it up in our Hearts, *Psal.* 119. 11. *Thy word have I hid in my heart,* *Prov.* 2. 1. *Luke* 2. 19.

Q. What is the seventh Proposition?

A. That the Word may be effectual, we must practise it in our Lives, *Jam.* 1. 25. *Whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Word, this Man shall be blessed in his Deed.*

Q. What do you observe about the reading and hearing of the Word?

A. Concerning the reading and hearing the Word, I Observe,

Obs. 1. We should not only be careful as to the matter what we hear, but also as to the manner how we hear, *Mar.* 4. 24. *Luke* 8. 18.

Obs. 2. We should use diligence, that we might be attentive to what is read or preached, *Prov.* 4. 1, 20. & 5. 1. & 7. 24. *1 Cor.* 7. 35. *Nehem.* 8. 3. *Luke* 19. 48.

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Obs. 3. We should carefully prepare before-hand, for the hearing of the Word read or preached : Reasons, *Acts* 10. 33. *Isa.* 66. 2. *Heb.* 4. 12. 2 *Cor.* 2. 16. *Heb.* 12. 28, 29. Means, *Mat.* 13. 7. *Jam.* 1. 21. 1 *Pet.* 2. 1, 2.

Obs. 4. Preparatory Prayer of People for Ministers that are to preach, and of Ministers for the People that are to hear, (both being Duties) is a means that the Word might become effectual, *Rom.* 15. 30. *Col.* 4. 3, 4. *Heb.* 13. 18. 1 *Thes.* 5. 25. *Ephes.* 6. 19. *Rom.* 1. 8, 9. 1 *Cor.* 1. 4, 5. *Eph.* 1. 15, 16. *Phil.* 1. 3, 4. *Col.* 1. 3. 1 *Thes.* 1. 2. 2 *Thes.* 1. 3.

Obs. 5. The assenting Act of Faith, whereby we acknowledge the Word to be of Divine Authority, is requisite, that it might become effectual, *Heb.* 4. 2. 1 *Thes.* 2. 13.

Obs. 6. Love to the Word, in prizing of it, in desiring after it, and delighting in it, is requisite, that it might become effectual, *Psal.* 119. 159, 167. *Job* 23. 12. *Psal.* 119. 20, 131. *Psal.* 119. 24, 111, 162.

Obs. 7. As attention in Hearing, so retention, or keeping, or laying up the Word which we have heard in our Understanding, Affections and Memory, is an useful means, that the Word might become effectual, *Psal.* 119. 11. *Prov.* 2. 1. & 7. 1. *Luke* 2. 19.

Obs. 8. Doing according as the Word read and preached doth direct, and bringing forth the fruit of it in our Lives, will be a means that it may, and an Evidence that it is effectual to Salvation, *Mat.* 13. 23. *John* 13. 17. *Jam.* 1. 22, 23, 24, 25.

Obs. 9. Tho' the efficacy of the Word depends upon

upon the Blessing of God, and the Workings of his Spirit, yet we are to use our utmost *diligent endeavours* so to hear, as the Word might become effectual to our Salvation, in all the above-mentioned Duties, *Luke 13. 24. Phil. 2. 12.*

Obs. 10. All the Duties above-recited, and whatever else might be added, that the Word might be effectual, are reduced to *three* sorts, some *before*, some *in*, and some *after* hearing the Word.

N. B. Many Hearers do none of these, and *hitherto* with too many the Word is ineffectual.

Question XCI.

Q. How do the Sacraments become effectual means to Salvation?

A. The Sacraments become effectual means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ, and the Working of the Spirit in them that by Faith receive them.

Q. Is the efficacy of the Sacraments from themselves? *No.* From the Minister? *No.* By what then? *By the Blessing of Christ.* What else? *By the Working of the Spirit.* In whom? *In them that receive them.* How? *By Faith.*

Q. The Word Sacrament being not a Scripture-word, what is the use of it now in the Church?

A. The Word Sacrament formerly signified an Oath taken by Souldiers, to be true and faithful to their General, but is now used for an outward sign in Religious Worship, representing some inward Grace.

The Words [*Means*] effectual [*Salvation*]

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have been explained before : See there Question
89.

Q. What is it to administer the Sacraments ?

A. To administer the Sacraments, is to give them out, or distribute them by way of Office.

Q. What do you mean by [not from any vertue in the Sacraments themselves ?]

A. I mean not by any inward Power, Force, or Efficacy in them.

Q. What is the first Proposition ?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, nor in him that doth administer them, 1 Cor. 3. 6, 7. Neither is he that planteth anything, neither he that watereth, 1 Pet. 3. 21.

Q. What is the second Proposition ?

A. The Sacraments become effectual means of Salvation, only by the Blessing of Christ, and the Working of his Spirit in them that by Faith receive them, 1 Pet. 3. 21. Baptisme doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the Resurrection of Jesus Christ, Mat. 3. 11. & 28. 19, 20.

Q. What do you observe concerning the Sacraments, as means of Salvation ?

A. From thence I Observe these things :

Obs. 1. The Sacraments are means of Salvation, as well the Word before was said to be, Eph. 5. 26. Tit. 3. 5.

Obs. 2. The Word and Sacraments, as means of Salvation, differ, in that the Word is the first means of begetting Faith, the Sacraments of sealing and confirming it, 1 Cor. 3. 5. Rom. 4. 11.

Obs. 3.

Obs. 3. Tho' the Word *Sacrament* be not a Scripture Word, yet the *thing* intended thereby being in the Scripture, we should not contend nor strive about it, *1 Tim. 6. 4. 2 Tim. 2. 14.*

Obs. 4. The *solemn Oath* (formerly signified by the Word *Sacrament*) taken by Souldiers when they listed themselves under a General, was *mutual*, betwixt the Souldiers and the General, so we by the *Sacraments* are obliged to God, and God is pleased in them to oblige himself to us, by confirming his Covenant thereby, *Rom. 6. 3, 4. Rom. 4. 11.*

Obs. 5. The efficacy of Sacraments to Salvation, doth not consist in any thing *meerly* in their own Nature, nor barely in the Work done, *Acts 8. 13, 23. 1 Cor. 11. 27, 29.*

Obs. 6. It is not in the *power* of the most Holy Minister in the World, to make the Sacraments effectual to those to whom they do administer them, *Acts 8. 12, 13. Philip baptized Simon, compare ver. 18, to 24.*

Obs. 7. It is from *Christ's Blessing* of the Sacraments to us, and his Presence with us in the use thereof, that makes them as other Ordinances, effectual to Salvation, *Mat. 18. 20. & 28. 19, 20.*

Obs. 8. It is from the *Spirit* of Christ, working in and by the Sacraments on Mens Souls, that they become effectual to Salvation, *1 Cor. 12. 13.*

Obs. 9. To have and exercise Faith in receiving of the Sacraments, (by those that be Adult) is necessary to have them become effectual to Salvation, *Mar. 16. 16. Acts 8. 36, 37.*

Obs. 10.

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Obs. 10. Professors that have been wash'd with *Baptismal Water*, but never had Faith, shall be pain'd in *Hell-fire*, and that did eat and drink at the Lord's-Table, but never believ'd, shall be cast to *Hell-Torment*, and drink of the *Cup of God's Wrath*, 1 Cor. 10. 3, 4, 5. *Lake* 13. 25, 26, 27, 28. *Acts* 8. 13, 20, 21, 22, 23.

Question XCII.

Q. What is a Sacrament?

A. A Sacrament is an Holy Ordinance, instituted by Christ, wherein by sensible signs, Christ and the Benefits of the New Covenant are represented, sealed and applied to Believers: *Gen.* 17. 7, 9, 10. *This is my Covenant which ye shall keep between me and you, and thy seed after thee, every Man-child among you shall be circumcised,* 1 Cor. 11. 24, 25. *Exod.* 12. *Rom.* 4. 11.

Q. Is a Sacrament an Ordinance? *Yes.* Of what kind? *Holy.* By whom was it instituted? *By Christ.* Are there in it sensible signs? *Yes.* Is any thing represented by those signs? *Yes.* And sealed? *Yes.* And applied? *Yes.* What? *Christ.* What else? *Benefits.* What Benefits? *Of the Covenant of Grace.* To whom? *To Believers.*

Q. What do you mean, when you say this Ordinance was instituted by Christ?

A. I mean, it was Ordained and Appointed by Christ.

Q. What are sensible signs?

A. Sensible Signs are Marks or Tokens, which may be perceived by the Outward Senses, as Eyes, Taste, Smell, signifying something else.

Q. What is the New Covenant?

A. The

A. The New Covenant is, God's free Offer and Promise of Life and Salvation by Christ, to all Sinners that shall believe in him.

Q. What is it to have Christ and the Benefits of the New Covenant, in the Sacrament to be represented to us?

A. To have them represented is, to have them lively set forth, or as it were brought into Presence, and laid before us.

Q. What is it to have these Benefits sealed to us in the Sacraments?

A. To have them sealed to us is, to have them confirmed and ratified, as Publick Notaries do Instruments, by setting their Seals thereto.

Q. Who are Believers, to whom all this in the Sacraments is done?

A. Believers are such as truly receive and rest on Christ for Salvation, as he is offered in the Gospel.

Q. What do you observe from this Answer, concerning the Nature of Sacraments?

A. From this Answer I Observe these things:

Obs. 1. A Sacrament being set apart, and appointed as a way of Holy Worshipping of God, for Holy Ends, is not a Civil but an Holy Ordinance, Acts 2. 38. & 22. 16. 1 Cor. 11. 26. & 10. 16, 17.

Obs. 2. A Sacrament is an Holy Ordinance, instituted by the sole Authority of Jesus Christ, as King of the Church, Mat. 28. 19, 20. 1 Cor. 11. 23, 24.

Obs. 3. Every Sacrament consists of two parts, Outward and Sensible Signs, and Inward and Spiritual

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ritual Grace signified thereby, *Mat.* 3. 11. *1 Pet.* 3. 21. *Rom.* 2. 28, 29. *Luke* 22. 19, 20.

Obs. 4. *Christ* and the *Benefits* of the *New Covenant*, as *Pardon*, *Peace*, and *Salvation*, are *represented*, lively set forth, and as it were laid before us in the *Sacraments*, *Rom.* 6. 4. *1 Cor.* 10. 16. 17. & 11. 24, 25, 26. *Gal.* 3. 1.

Obs. 5. In the *Sacraments* *all* the *Benefits* of the *New Covenant* are sealed, ratified and confirmed to us, *Rom.* 4. 11.

Obs. 6. The signs in the *Sacraments*, are not bare signifying, representing signs, but also *exhibiting*, *conveying* and *applying* signs; as a *Seal* to a *Man's* last *Will* and *Testament* conveys and gives a right to what is bequeathed therein, *Mat.* 26. 26, 27, 28.

Obs. 7. The *Sacraments* do not seal, convey and apply *Christ*, and the *Benefits* of the *New Covenant*, to all that receive the *Sacraments*, but to *Believers* only, that by *Faith* first receive *Christ*, *1 Cor.* 11. 27, 29. *Luke* 13. 26, 27.

Question XCIII, XCIV, XCV.

Q. What are the *Sacraments* of the *New Testament*?

A. The *Sacraments* of the *New Testament* are *Baptisme* and the *Lord's Supper*.

Q. What is the first *Proposition*?

A. *Baptisme* is a *Sacrament* of the *New Testament*, *Mat.* 28. 19. *Mar.* 16. 16. *He that believeth and is baptized, shall be saved?*

Q. What is the second *Proposition*?

A. The *Lord's Supper* is a *Sacrament* of the *New Testament*, *1 Cor.* 11. 23. *I have received of the*

the Lord that which I also delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took bread: And Ver. 24, 25, 26. Mat. 26. 26, 27, 28.

Q. What is Baptisme?

A. Baptisme is a Sacrament, wherein the washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lords.

Q. Is Baptisme a Sacrament? Yes. Is Water the outward Sign? Yes. And washing with Water? Yes. In whose Name? In the Name of the Father, Son, and Holy Ghost. What doth it signifie and Seal? Our ingrafting into Christ. What else? Our partaking of Benefits. What Benefits? Of the New Covenant. Is it an Engagement to us? Yes. To be whose? To be the Lord's.

Q. What is it to be Baptized in the Name of the Father, and of the Son, and of the Holy Ghost?

A. It is either by Authority derived from, or in Expectation of being Blessed by, or being Consecrated unto the Worship and Service of the Father, Son, and Holy Ghost.

Q. What is our ingrafting into Christ?

A. Our ingrafting into Christ, is our being Cut off from our Old Stock of Nature, and being joined into Jesus Christ, that we might grow up in him, and bring forth Fruit unto him.

Q. What are the Benefits of the New Covenant?

A. The Benefits of the New Covenant are such

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as these, Admission into the Visible Church, Remission of Sin by Christ's Blood, Regeneration and Sanctification by Christ's Spirit, Union to Christ, Adoption, Resurrection to Everlasting Life, &c.

Q. What is this Engagement in Baptism?

A. This Engagement is a Solemn Promise, and that as it were by laying down some Pledge or Pawn before an Officer.

Q. What is Baptisme's signifying all these things?

A. It is the plain shewing, or giving the Knowledge of them by this Sign.

Q. What is the Sealing of them by Baptisme?

A. It is the Confirming and Ratifying of these things, as Mens Seals do, when set to a Bond or Deed, or last Will and Testament.

Q. What is the first Proposition?

A. Baptisme is a Sacrament of Washing with Water in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19. Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the second Proposition?

A. Baptisme doth signifie and Seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, Rom. 6. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Gal. 3. 27. Rom. 6. 5.

Q. What is the third Proposition?

A. Baptisme doth signifie and Seal our Engagement to be the Lords, Rom. 6. 4. We are buried with him by baptisme into death, that like as
Christ

Christ was raised from the dead, even so we also should walk in newness of life.

Q. To whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the Visible Church, 'till they profess their Faith in Christ, and Obedience to him, but the Infants of such as are Members of the Visible Church ought to be baptized.

Q. Is Baptisme to be administred to any out of the Visible Church? No. 'Till when? 'Till they make a profession. Of what? Of their Faith in Christ. And what else? Of their Obedience to him. May Infants of such as are Members of the Visible Church be baptized? Yes. And ought to be? Yes.

Q. What is the Church Visible?

A. The Church Visible is a Society, made up of all such, who in all Ages and Places of the World profess the true Religion, and of their Children.

Q. What is that profession of Faith and Obedience, that such as are out of the Visible Church must make, before they be baptized?

A. It is an open Owning, or publick Declaring their Faith in Christ, and their Obedience to him.

Q. What is the first Proposition?

A. Baptisme is not to be administred to any that are out of the Visible Church, 'till they profess their Faith in Christ, and Obedience to him, Acts 2. 41. Then they that gladly received his Word, were baptized, Acts 8. 36, 37, 38.

Q. What is the second Proposition?

A. The Infants of such as are Members of the Visible

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Visible Church are to be baptized, *Gen. 17. 7, 9, 10. I will establish my Covenant between me and thee, and thy seed after thee in their Generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee: 10. This is my Covenant, which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised. Acts 2. 38, 39. Repent and be Baptized, every one of you. 39. For the promise is unto you and your Children, and to all that are afar off, even as many as the Lord our God shall call.*

Q. What do you observe concerning the number of Sacraments, the nature and subjects of Baptisme.

A. Concerning them I Observe these things:

Obs. 1. There be two Sacraments, and no more, appointed by Christ in the New Testament, Mat. 28. 19. Mat. 26. 26, 27, 28.

Obs. 2. Pure water without mixture of Oyl, Salt, and Spittle, is the Outward Element or Part of Baptisme, Heb. 10. 22. Acts 8. 36. Acts 10. 47.

Obs. 3. There must be the application of the Water to the Person baptized, for washing signifies so much, Tit. 3. 5. Eph. 5. 26.

Obs. 4. A Person may be, and is truly baptized by washing, without plunging into the Water, Act. 16. 33.

Obs. 5. Water in Baptism signifies Christ's Blood, and hath several Resemblances to it, Rev. 1. 5. Isa. 55. 1. Joh. 6. 35. Heb. 9. 14. 1 Joh. 1. 7.

Obs. 6. The Washing of Water in Baptisme must be done in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19.

Obs. 7.

Obs. 7. The washing of Water in Baptism, doth signify and seal our ingrafting into Christ, Rom. 6. 3.

Obs. 8. The Benefits of the Covenant of Grace are signified and sealed to us by Baptism, Tit. 3. 5. Gal. 3. 26, 27. Rom. 6. 4, 5.

Obs. 9. Baptized Persons are engaged to be the Lord's People, and to walk answerably to that Engagement, Rom. 6. 4. 1 Cor. 1. 12, 13. Mat. 3. 7, 8.

Obs. 10. Adult Persons, without Profession of Faith in, and Obedience to Christ, may not be admitted to, nor Infants of believing Parents kept from the Sacrament of Baptism, Acts 2. 41. & 8. 36, 37, 38. Acts 2. 39. Gen. 17. 7, 10. 1 Cor. 7. 14. Col. 2. 10, 11, 12.

Question XCVI.

Q. What is the Lord's Supper?

A. The Lords-Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth, and the worthy Receivers are (not after a corporal and carnal manner, but) by Faith made partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment and Growth in Grace.

Q. Is the Lord's Supper a Sacrament? *Yes.* What are the signs? *Bread and Wine.* What is the Action of the Minister? Is it the taking of the Bread and Wine? *Yes.* And consecrating them? *Yes.* And breaking the Bread? *Yes.* And giving both? *Yes.* What are the Communicants to do? To take, and eat, and drink? *Yes.* Is there any thing signified and partaken of? *Yes.* What? Christ's Body?

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Yes.

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Yes. And his Blood? *Yes.* And his Benefits? *Yes.* Who are partakers of these? *Worthy Receivers.* What, after a corporal and carnal manner? *No.* How then? *By Faith?* Is the end to shew forth Christ's Death? *Yes.* Is their Advantage thereby Spiritual Nourishment? *Yes.* And what else? *Growth in Grace.* But must not all be done according to Christ's Appointment? *Yes.*

Q. Who is a worthy Receiver of the Lord's Supper?

A. A worthy Receiver of the Lord's Supper, is not one that properly deserves any good from God by way of strict Merit, but one that is meet and fit for that Ordinance, according to the Directions of the Word, in receiving the Lord's Supper so as becomes the Nature, and is answerable to the end of the Lord's Supper.

Q. What is growth in Grace?

A. Growth in Grace is, such an increasing in Grace, that it riseth from one degree of Grace unto another.

Q. What is the first Proposition?

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth, *Luke 22. 19. He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. 20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my blood, which is shed for you.*

Q. What is the second Proposition?

A. The

A. The worthy Receivers of the Lord's Supper are not after a corporal and carnal manner, but by Faith, made partakers of Christ's Body and Blood, with all his Benefits, to their Spiritual Nourishment and Growth in Grace, 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the communion of the Blood of Christ? the Bread which we break, is it not the communion of the Body of Christ?* 1 Cor. 11. 23, to 27.

Q. What do you observe concerning the Lord's Supper?

A. Concerning it I Observe these things:

Obs. 1. This Sacrament was appointed by the Authority of the Lord Jesus Christ, for it is the Lord's Supper, 1 Cor. 11. 23.

Obs. 2. The Lord's Supper consists of two parts, Bread and Wine the one, the other the Body and Blood of Christ, 1 Cor. 10. 16. Mat. 26. 26, 27, 28.

Obs. 3. These earthly and heavenly things become a Sacrament by Christ's Institution and Blessing upon them, 1 Cor. 11. 23, 24, 25.

Obs. 4. In the Lord's Supper there must be a giving and receiving both of Bread and Wine, and not of Bread only, for Christ appointed both, 1 Cor. 11. 24, 25, 26.

Obs. 5. The best of God's People being too apt to forget Christ and his Sufferings for them, this Sacrament was appointed to bring Christ, and his painful, shameful Sufferings and Death, afresh to our remembrance, 1 Cor. 11. 24, 25, 26.

Obs. 6. Such as come to this Sacrament, ought to take care that they be Worthy Receivers, 1 Cor. 11. 27, 29.

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Obs. 7. Such as are worthy Receivers, are made *partakers* of the Body and Blood of Christ, and of all his Benefits, *1 Cor.* 10. 16. *Mat.* 26. 28.

Obs. 8. Worthy Receivers are not partakers of the Body and Blood of Christ *in a corporal and carnal manner*, as if the Bread and Wine were really turned into the Body and Blood of Christ, but *spiritually*, yet *truly and really* by Faith applying Christ and his Benefits to themselves, *after Consecration it is still called Bread and Wine*, *Mat.* 26. 26, 28. *1 Cor.* 11. 24, 25, 26, 27, 28. *1 Cor.* 10. 16.

Obs. 9. As receiving Bread and Wine tends to the Nourishment of the Body, so worthy Receivers by feeding upon Christ by Faith in this Ordinance, do receive *Spiritual Nourishment and Growth in Grace*, *John* 6. 51.

Obs. 10. Tho' the Elements of Bread and Wine are earthly, and little worth, yet being by Christ's appointment made the *Seal of his last Will and Testament*, this Ordinance is to be highly valued.

As a little Wax of small Worth made the Seal of a Writing, may be worth many thousands; *Mat.* 26. 28.

Question XCVII.

Q. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their Knowledge to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and New Obedience, lest

lest coming unworthily, they eat and drink judgment to themselves.

Q. Is any thing required, that Men might worthily receive? *Yes.* What? *They should examine themselves.* Of what? *Of their Knowledge.* What to do? *To discern the Lord's Body.* Of what else? *Of their Faith.* Of what more? *Of Repentance for Sin.* Is that all? *No,* Of their Love. Of any thing else? *Of their New Obedience.* Why? what's the danger? *Of eating and drinking judgment to themselves.*

Q. What is this Examination, requisite to worthy receiving?

A. Examination is the searching and trying of our Graces by the Word of God, as Men do by a Balance or Touch-stone, the true Nature and Weight of a thing.

Q. What is it to discern the Lord's Body?

A. To discern the Lord's Body is, not only to know the meaning of the Outward Elements and Actions, but so to mind the Body and Blood of Christ, as to have the Soul and Carriage suitable thereunto.

Q. What is it to come unworthily to the Lord's Supper?

A. To come unworthily, is to come unfitly, unpreparedly, not so as becomes that Holy Ordinance.

Q. What is the first Proposition?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge, to discern the Lord's Body, 1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that*

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cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

Q. What is the second Proposition?

A. It is required, &c. that they examine themselves of their Faith to feed upon Christ, 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith.*

Q. What is the third Proposition?

A. It is required, &c. that they examine themselves of their Repentance, 1 Cor. 11. 31. *If we would judge our selves, we should not be judged.*

Q. What is the fourth Proposition?

A. It is required, &c. that they examine themselves of their Love, 1 Cor. 11. 18. *When ye come together in the Church, I hear there be divisions among you. 20. When ye come together therefore into one place, this is not to eat the Lord's Supper: 1 Cor. 10. 16, 17.*

Q. What is the fifth Proposition?

A. It is required, &c. that they examine themselves of their New Obedience, 1 Cor. 5. 7, 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

Q. What is the sixth Proposition?

A. They that come unworthily to the Lord's Supper, eat and drink judgment to themselves, 1 Cor. 11. 27, 29. *Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.*

*Q. What do you observe from what must be done by
such*

such as would worthily partake of the Lord's Supper?

A. From that I Observe these things:

Obs. 1. Serious Preparation is requisite to the worthy receiving of the Lord's Supper, as was for the Passover, *Exod.* 12. 3, 6. *2 Chron.* 30. 15, 18, 19, 20. *1 Cor.* 5. 7.

Obs. 2. Self-examination is necessary to preparation for worthy Receiving, *1 Cor.* 11. 28.

Obs. 3. The great Point wherein we should examine our selves, in order to worthy Receiving, is the sincerity of our Graces, as of Faith, Love to God and Christ, and our Brethren, Repentance and brokenness of Heart for Sin, &c. *Zach.* 12. 10. *1 Cor.* 10. 16, 17. & 5. 8.

Obs. 4. Such as are Ignorant, without competent knowledge of the first Principles of Christian Doctrine, the Nature, Use and End of the Sacrament, cannot worthily receive it, *1 Cor.* 11. 29.

Obs. 5. To come to the Lord's Supper unworthily, is exceeding dangerous both to Soul and Body, *1 Cor.* 11. 29, 30.

Obs. 6. Unworthy Receivers eat and drink judgment to themselves, without guilt to others that come in a due manner, *1 Cor.* 11. 29.

Question XCVIII.

Q. What is Prayer?

A. Prayer is an Offering up of our Desires to God, for things agreeable to his Will, in the Name of Christ, with Confession of our Sins, and Thankful Acknowledgment of his Mercies,

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Q. What is offered up in Prayer? *Our Desires.* To whom? *To God.* For what? *For things agreeable to his Will.* In whose Name? *In the Name of Christ.* Must sins be confessed in Prayer? *Yes.* And Mercies acknowledged? *Yes.* How? with Thankfulness? *Yes.*

Q. What are these Desires in Prayer?

A. Desires in Prayer are, humble Requests put up to God, with such Affections of the Soul, whereby it is carried out in longing after the Enjoyment of some absent Good.

Q. What is the offering up of our Desires to God?

A. The offering them up to God, is the bringing and presenting our Desires and Requests to his Acceptance.

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is in Obedience to his Command, and in Confidence of his Promises, Merit and Mediation, to ask Mercy for Christ's sake.

Q. What is the first Proposition?

A. Prayer is an offering up of our Desires to God, *Psal. 62. 8. Pour out your hearts before him, Rev. 19. 10.*

Q. What is the second Proposition?

A. We are to pray only for things agreeable to God's Will, *1 John 5. 14. Rom. 8. 27. The Spirit maketh Intercession for the Saints, according to the will of God.*

Q. What is the third Proposition?

A. Prayer is to be made only in the Name of Christ, *John 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.*

Q. What

Q. What is the fourth Proposition?

A. With our Desires to God in Prayer, we must joyn Confession of sins, Dan. 9. 4. I prayed to the Lord my God, and made my confession, Psal. 32. 5, 6.

Q. What is the fifth Proposition?

A. With Confession of our Sins, and Petition for supply of our Wants, we must in our Prayers add Thankful Acknowledgment of God's Mercies, Psal. 4. 6. In every thing by prayer and supplication, and thanksgiving, let your requests be made known to God.

Q. What do you observe concerning Prayer?

A. Concerning Prayer I Observe these things:

Obs. 1. Both the Light of Nature and Scripture teach us, that Prayer is a Duty, and not to be neglected, Jonah 1. 5, 6. Luke 18. 1. Eph. 6. 18. Col. 4. 2. 1 Thes. 5. 17.

Obs. 2. It is God's peculiar Honour and Privilege, to be the proper and only object of Prayer. Reasons, 1 Kings 8. 39. Acts 1. 24. Psal. 65. 2. Mic. 7. 18. Psal. 145. 18, 19. Rom. 10. 14. Mat. 4. 10. Psal. 50. 15.

Obs. 3. Prayer doth not consist so much in the Words of our Lips, as in the Desires of our Hearts, we may pray when we do not speak a Word, 1 Sam. 1. 10, 12, 13. Rom. 8. 26.

Obs. 4. Whatsoever good Desires we might have, they are not properly Prayer, till they are directed and presented to God, Psal. 62. 8. Psal. 5. 2, 3.

Obs. 5. That our Prayers may be acceptable to God, the matter of them must be things agreeable to

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to his revealed Will, *Jam.* 4. 3. *1 John* 5. 14, 15.

Obs. 6. That Prayer might be acceptable to God, due Care must be taken for the *manner*, as well as for the matter of it.

The manner shewn, *Eccles.* 3. 1. *Gen.* 18. 27. *Luke* 15. 17, 18, 19. *Luke* 18. 13, 14. *Psal.* 51. 17. *Phil.* 4. 6. *1 Sam.* 1. 15. *1 Cor.* 14. 15. *Jam.* 1. 6. *Psal.* 145. 18. *Psal.* 17. 1. *Jam.* 5. 16. *1 Tim.* 2. 8. *Eph.* 6. 18. *Mat.* 26. 39.

Obs. 7. There being no Mediator between God and Man, nor any fit for, and appointed to it, but Christ alone, we are to pray in no other Name but his only, *John* 14. 6. *Eph.* 3. 12. *Heb.* 7. 25, 26, 27. *1 Tim.* 2. 5. *Col.* 3. 17. *Heb.* 13. 15. *John* 6. 27.

Obs. 8. Confession of all sorts and Acts of Sin, with Grief for them, Hatred of them, and unfeigned Purpose to forsake them, is the second part of Prayer, *Psal.* 32. 5. & 51. 4, 5. *Lev.* 26. 40. *Ezra* 10. 1. *Nehem.* 9. 2, 3. *Prov.* 28. 13. *Dan.* 9. 8, 20.

Obs. 9. A Thankful Acknowledgment of God's Mercies, Temporal, Spiritual and Eternal, with suitable Affections, is the third part of Prayer, *Col.* 3. 17. & 1. 12, 13. *Phil.* 4. 6.

Question XCIX, C.

Q. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer, but the special Rule of Direction is, that form of Prayer which Christ taught

taught his Disciples, commonly called the Lord's Prayer.

Q. Did we need a Rule to direct us in Prayer?

Yes. Hath God given us a Rule? *Yes.* What is the more general Rule? *The whole Word of God.* What is the more special Rule? *That form of Prayer which Christ taught.* Whom did Christ teach it? *His Disciples.* What is it commonly called? *The Lord's Prayer.*

Q. What is the first Proposition?

A. The whole Word of God is of use to direct us in Prayer, 1 John 5. 14. *This is the confidence we have in him, that if we ask anything according to his will, he heareth us.*

Q. What is the second Proposition?

A. The special Rule of Direction in Prayer is, that form of Prayer which Christ taught his Disciples, commonly called the Lord's Prayer.

Q. What doth the Preface of the Lord's Prayer teach us?

A. The Preface of the Lord's Prayer, which is, *Our Father, which art in Heaven,* teacheth us to draw near to God with all Holy Reverence and Confidence, as Children to a Father, able and ready to help us, and that we should pray with and for others.

Q. Doth the Preface teach us to draw near to God? *Yes.* How? *With all holy Reverence.* How else? *With humble Confidence.* Why? *Because of our Relation to him.* Why else? *Because he is able to help us.* And because he is willing as well as able? *Yes.* Doth it teach us to Pray with others? *Yes.* And for others? *Yes.*

Q. Whom

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Q. Whom do you understand by our Father in the Preface?

A. Our Father, in the Preface, is God, not taken personally, but essentially, our Father in Christ, by whom we are Created, by whose Spirit we are Regenerated, and by whose free Grace in Christ we are Adopted, and so accounted to be his Sons and Daughters, having all the priviledges of Children vouchsafed to us.

Q. What do you mean by Heaven in the Preface?

A. By Heaven is meant the State and Place of glorious Angels and glorified Spirits, where God doth most specially and immediately manifest himself and his Glory.

Q. What is that holy Reverence with which we should draw near to God?

A. This Holy Reverence is, an humble Awe and Fear, mix'd with Love and Honour, arising from the apprehension of the Excellency of God.

Q. What is that Confidence, with which we should draw near to God?

A. This Confidence is, a firm Trust and Reliance upon God, and his Faithfulness, for obtaining our Desires and Hopes of what he hath promised.

Q. What is the first Proposition?

A. The Preface of the Lord's Prayer is, *Our Father, which art in Heaven*, Mat. 6. 9.

Q. What is the second Proposition?

A. In Prayer we are to draw near to God with all Holy Reverence, *Isa. 64. 9. Be not wroth very sore, O Lord, neither remember Iniquity for ever; behold, see, we beseech thee, we are all thy people.*

Q. What

Q. What is the third Proposition?

A. In Prayer we are to draw near to God with all Holy Confidence, Rom. 8. 15. Ye have received the spirit of Adoption, whereby we cry Abba, Father.

Q. What is the fourth Proposition?

A. In Prayer we are to draw near to God, as Children to a Father, able and ready to help us, Luke 11. 13. If ye being evil, know how to give good gifts to your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

Q. What is the fifth Proposition?

A. We are to pray with and for others, Eph. 6. 18. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.

Q. What do you observe from the Rule of Prayer, and the Preface of the Lords Prayer?

A. From both I Observe these things:

Obs. 1. All Men did want Directions for the right performance of the Duty of Prayer, Luk. 11. 1. Rom. 8. 26.

Obs. 2. The Rule that we have to direct us in Prayer, is the Gift of God, Luke 11. 1, 2.

Obs. 3. The whole Word of God abounding with Directions for Matter, Manner, Principles, End and Arguments, to plead with God in Prayer, is a sufficient Rule for us therein, Psal. 51. throughout. Heb. 10. 22. Jam. 1. 6. & 5. 16. Psal. 25. 4, 5, 6, 7. Jos. 7. 9. Num. 14. 13, to 21. Dan. 9. 3, to 20.

Obs. 4. Our Lord Jesus hath framed in a few words a comprehensive Prayer for our direction, which

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which we might say in the very words, or after that manner, *Luke 11. 2, 3, 4. Mat. 6. 9.*

Obs. 5. It is useful to have some serious believing thoughts of God, (by way of Preface to Prayer) that we might not rashly rush into his presence, or utter our words before him, *Neh. 1. 4, 5. Dan. 9. 4.*

Obs. 6. God being a Father to us, imports his willingness to bestow the best of Mercies to his Children, that in Prayer ask them of him, *Mat. 7. 11. Luke 11. 13.*

Obs. 7. God being said to be in Heaven, denoting his sovereign Power and Dominion over all, sets forth his Ability to help us in what we pray unto him for, *2 Chron. 20. 6. Eph. 3. 20.*

Obs. 8. God being an Heavenly Father, is a reason why should pray to him, with awful reverence and humble confidence, *Isa. 64. 9. Psal. 123. 1. Lam. 3. 41. Isa. 63. 15, 16. Eccles. 5. 2.*

Obs. 9. When Christ directs us to pray to God as our Father, it teacheth joint Prayer with others to be a Duty, as well as secret Prayer, *Isa. 63. 16, 17, 18, 19. & 64. 8, 9. Acts 1. 13, 14, 15, with 24. & 4. 23, to 32.*

Obs. 10. God being a Father to others as well as to us, we should pray for others as well as for our selves: For whom, See *Eph. 6. 18. Psal. 28. 9. 1 Tim. 2. 1, 2. Col. 4. 3. Jam. 5. 16. Mat. 5. 44. John 17. 20.* but not for the Dead, *2 Sam. 12. 21, to 24.*

Question CI.

Q. What do we Pray for in the first Petition?

A. In the first Petition, which is, *Hallowed be thy*

thy Name, we Pray that God would enable us and others to glorifie him in all that whereby he makes himself known, and that he would dispose all things to his own Glory.

Q. Do we pray that we our selves may be enabled to do? *Yes.* And others also? *Yes.* That who would enable us and others? *God.* What to do? *To glorifie him.* In what? *In all that whereby he makes himself known.* Do we pray that God would do? *Yes.* What? *Dispose all things.* To what? *To his own Glory.*

Q. What is meant by God's Name?

A. By God's Name is meant, his Titles, Attributes, Ordinances, Word and Works, whereby God is pleased to make himself known.

Q. What is it to Hallow God's Name?

A. To Hallow God's Name is, to Sanctifie, Honour and Glorifie God in all things, whereby he maketh himself known.

Q. What is the first Proposition?

A. The first Petition is, *Hallowed be thy Name,* Mat. 6. 9.

Q. What is the second Proposition?

A. We are to pray that God would enable us and others to glorifie him, in all that whereby he makes himself known, *Psal. 67. 1, 2, 3. God be merciful unto us, and bless us, and cause his face to shine upon us: 2. That thy way may be known upon Earth, and thy saving health among all Nations: 3. Let the people praise thee, O God, let all the people praise thee: Psal. 145. throughout.*

Q. What is the third Proposition?

A. We are to pray that God would dispose all things to his own glory, *2 Chron. 20. 6, 10, 11,*

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12. *Psal.* 83. throughout. *Rom.* 11. 36. To him are all things, to whom be glory for ever, Amen.

Q. What do you observe from the first Petition?

A. From the first Petition I Observe these things;

Obs. 1. God's Glory being the *last end* of our own, and every other being, it should be the *first and chief design* upon which our hearts in Prayer should be set, *Psal.* 51. 15. & 83. 18.

Obs. 2. We should be *sensible* of our own utter *Inability* and indisposition, as well as of other mens, to honour God aright, *2 Cor.* 3. 5.

Obs. 3. God's *sanctifying our hearts* is by putting that Holiness *into us* which we had not before; our *sanctifying his Name*, is to manifest and acknowledge that Holiness of God which he hath, always had, and will have, *1 Thes.* 5. 23. *Isa.* 29. 23.

Obs. 4. The *Holiness* of God is the Beauty of all his other Attributes, therefore the word *hallowed* is used here, rather than glorified, *Isa.* 12. 6. *Luk.* 1. 49. *Isa.* 6. 3. *Exod.* 15. 11.

Obs. 5. We should pray that God would put us into the most useful circumstances for the *glorifying of his Name*, *2 Cor.* 2. 14, 15. *1 Tim.* 1. 12. *Eph.* 3. 8. *Gal.* 1. 15, 16.

Obs. 6. We should make it our Request to God in Prayer, that God's Name may be glorified by others, as well as by our selves, and rejoyce therein, *Psal.* 145. 4, 5, 6. *Psal.* 67. 3, 5. *Phil.* 1. 9, 11.

Obs. 7. We ought to pray that God would *magnifie* his own Name, and by his over-ruling Providence *dispose* all things for his own glory, *2 Sam.* 7. 26. *Psal.* 84. 16, 18. *2 Chron.* 20. 6, 10, 11, 12.

Obs.

Obs. 8. Our Prayers should be so *extensive*, as to desire that God might be glorified *in all things* whereby he makes himself known. *In what?* See *Exod.* 34. 6, 7. *Psal.* 83. 18. & 86. 10, 11, 12, 13, 15. 2 *Thes.* 3. 1. *Psal.* 147. 19, 20. *Psal.* 8. throughout. *Psal.* 103. 1, 2. *Psal.* 74. 18, 22, 23. 2 *Kings* 19. 15, 16.

Question CII.

• Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, *Thy Kingdom come*, we pray that Satan's Kingdom may be destroyed, that the Kingdom of Grace may be advanced; our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. Hath Satan a Kingdom? *Yes.* Do we pray against it? *Yes.* For what? *That it might be destroyed.* Is there not a Kingdom of Grace? *Yes.* What do you pray for? *That it might be advanced.* Do we pray that we our selves might be brought into it? *Yes.* And kept in it? *Yes.* And others also? *Yes.* Is there a Kingdom of Glory? *Yes.* What do we pray for as to that? *That it might be hastened.*

Q. *Who is Satan?*

A. Satan is that malicious Adversary, or Enemy, the Devil.

Q. *What is the Kingdom of Satan?*

A. The Kingdom of Satan is that, whereby the Devil rules in the hearts and lives of wicked Men, as an usurping and cruel Tyrant.

Q. *What is the Kingdom of Grace?*

A. The Kingdom of Grace is, that whereby
D d Christ

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Christ, by his Word and Spirit, rules in the hearts and lives of Believers.

Q. What is the Kingdom of Glory?

A. The Kingdom of Glory is that whereby God shall reign over Angels and Saints in Heaven, and they reign with him for ever.

Q. What is the first Proposition?

A. The second Petition is, Thy Kingdom come, *Mat. 6. 10.*

Q. What is the second Proposition?

A. We are to pray that Satan's Kingdom may be destroyed, *Psal. 68. 1, 18. Let God arise, and let his Enemies be scattered, let them also that hate him flee before him.*

Q. What is the third Proposition?

A. We are to pray that the Kingdom of Grace may be advanced, *Psal. 51. 18. Do good in thy good pleasure unto Sion, build thou the Walls of Jerusalem.*

Q. What is the fourth Proposition?

A. We are to pray that our selves and others may be brought into the Kingdom of Grace, and kept in it, *2 Thes. 3. 1. Pray for us, that the Word of the Lord may have free course, and be glorified.*

Q. What is the fifth Proposition?

A. We are to pray, that the Kingdom of Glory may be hastened, *Rev. 22. 20. Surely I come quickly: Even so come Lord Jesus.*

Q. What do you observe from the second Petition?

A. From the second Petition I do Observe these things;

Obs. I. The coming of God's Kingdom, is an effectual

Equal way for the hallowing of God's Name, Isa. 26. 12, 15. & 44. 22, 23. & 61. 1, 2, 3. Mat. 15. 29, 30, 31. Acts 11. 18. Acts 21. 19, 20. Gal. 1. 23, 24. 1 Pet. 4. 11.

Obs. 2. Satan, though a malicious usurping Tyrant, hath his Kingdom, ruling in the hearts of wicked Men, Mat. 12. 26. Eph. 2. 2, 3. 2 Tim. 2. 26. 2 Cor. 4. 4. John 16. 11.

Obs. 3. We are to pray that the Supporters of Satan's Kingdom may be removed, the power of Sin in our selves and others might be subdued, and so Satan's Kingdom might be destroyed, Psal. 68. 1. 2 Thes. 2. 8. Rev. 17. 16. Acts 26. 18. Col. 1. 13. Isa. 55. 10, 11.

Obs. 4. It is not the Kingdom of God's universal Sovereignty, which, as Creator, he exercises over all Creatures, that is here understood; but the Spiritual Government of the Church, wherein, as in a Kingdom, there is a King, Subjects, Laws, Servants, Embassadors, Psal. 2. 6. Rev. 15. 3. Job 22. 22. Heb. 1. 6. 2 Cor. 5. 20.

Obs. 5. We are to pray that Christ's Kingdom may come all those ways by which it may be advanced.

What are they? See Mat. 12. 28. Rom. 6. 17.

Mat. 13. 8. 2 Thes. 3. 1. Rom. 11. 25, 26.

Mal. 3. 1, 11. Mat. 9. 38. 1 Tim. 2. 1, 2.

Acts 4. 29, 30. Eph. 6. 18, 19, 20.

Obs. 6. We are to pray, that our selves and others that are Subjects of the Kingdom of Grace, may increase in Grace, be established and persevere therein, 2 Thes. 1. 11. 2 Thes. 2. 16, 17. Eph. 3. 14, to 22. 1 Pet. 5. 19.

Obs. 7. We are to pray, that the future state of
D d 2 glory

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glory and blessedness may be *hastened* to our selves and others, *Rev. 22. 20.*

Question CIII.

Q. What do we pray for in the third Petition ?

A. In the third Petition, which is, *Thy Will be done on Earth, as it is in Heaven*, we pray that God by his Grace would make us able and willing, to know, obey, and submit to his Will in all things, as the Angels do in Heaven.

Q. Are we able to do what is here to be pray'd for ? *No.* Or willing ? *No.* What do we pray for ? *To be enabled.* And what else ? *To be made willing.* By whom ? *God.* How ? *By his Grace.* What to do ? *To know.* What ? *God's will.* What else ? *To obey it.* What else ? *To submit to it.* In what ? *In all things.* How ? *As the Angels do in Heaven.* Do you mean the Will of his Precepts ? *Yes.* And of his Providence ? *Yes.*

Q. What is it to submit to God's will ?

A. To submit to God's will, is meekly and patiently to yield up ones self unto his will and dispose.

Q. What are Angels ?

A. Angels are Holy Spirits, which God employs as Messengers to do him Service, both in Heaven and Earth.

Q. What is the first Proposition ?

A. The third Petition is, *Thy Will be done on Earth as it is in Heaven.*

Q. What is the second Proposition ?

A. We are to pray, that God by his Grace would make us able, and willing, to know, and obey his Will in all things, *Psal. 119. 34. Give me*

me Understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart : 35. Make me to go in the path of thy Commandments, for therein do I delight : 36. Incline my heart unto thy Testimonies.

Q. What is the third Proposition ?

A. We are to pray, &c. that God would make usable, and willing to submit to his Will in all things, Acts 21. 14. When he would not be perswaded, we ceased, saying, the will of the Lord be done. Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21.

Q. What is the fourth Proposition ?

A. The Angels in Heaven know, obey and submit to God's Will in all things, Psal. 103. 20. Bless the Lord, ye his Angels, that do his Commandments, hearkening to the voice of his Word. 21. Bless the Lord, all ye his Hosts, ye Ministers of his, that do his pleasure.

Q. What do you observe from the third Petition ?

A. From the third Petition I Observe these things:

Obs. 1. The doing of God's Will, is a means to promote the coming of his Kingdom, Col. 1. 5, 6. 1 Thes. 1. 5, to end.

Obs. 2. We and all Men by Nature are unable to know, and do the Will of God, Rom. 7. 18. Job 21. 14. 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 3.

Obs. 3. It is God only that can enable us, and make us willing to know and do his Will, Eph. 1. 17, 18. Psal. 119. 18, 35, 36. Phil. 2. 13. Psal. 110. 3.

Obs. 4. It is from the free grace and good pleasure God, that he maketh any Man able and wil-

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ling to know and do his Will, *Gal.* 1. 15, 16. *Eph.* 1. 17, 18. & 2. 13.

Obs. 5. We must have the Knowledge of the Will of God, before we can properly yield Obedience to it, therefore knowing here is put before doing, *Jer.* 5. 4. *Psal.* 119. 34. *Acts* 26. 18.

Obs. 6. In respect of God's Will of Precept, we are to pray that we and others may yeild Obedience to it, *Psal.* 119. 5, 106. & 143. 10. *Phil.* 1. 9, 10, 11. *Col.* 1. 9, 10, 11.

Obs. 7. In respect of God's Will of providence, we are bound patiently to submit unto it, if we be afflicted, *Job* 1. 21. *Acts* 21. 14. *2 Sam.* 15. 25, 26. *1 Sam.* 3. 18. *Lev.* 10. 2, 3. *Psal.* 39. 9.

Obs. 8. It is the Will of God, and not our own, nor any others in opposition to his, that we should obey or submit unto, *Mat.* 26. 39. *Eph.* 2. 3. *Acts* 4. 19.

Obs. 9. Our Obedience and Submission to the Will of God's Precept and Providence, must be universal in all things, *Psal.* 119. 6. *Luke* 1. 6. *Deut.* 5. 27. & 12. 14. & 13. 18. *Lev.* 26. 40, 41.

Obs. 10. Tho' we cannot obey the Will of God on Earth, as perfectly as the Angels do in Heaven, yet we should endeavour to set them for our Example, and to come as near to it as we can.

Wherein? See *Mic.* 6. 8. *Psal.* 100. 2. *Isa.* 38. 3. *Psal.* 119. 4, 5. *Rom.* 12. 11. *Psal.* 119. 80, 112. *Isa.* 6. 2, 3. *Psal.* 103. 20, 21.

Question CIV.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, Give us this

his day our daily bread, we pray, that of God's free gift we may receive a competent Portion of the good things of this Life, and enjoy his Blessing with them.

Q. Must we pray for our daily bread? *Yes.* What is meant by it? *Good things.* Of what Life? *Of this Life.* For what? *That we might receive them.* How much of them? *A competent portion.* Whose gift are they? *God's.* What kind of Gifts? *Free.* Is it enough if we have these things? *No.* What do we pray we might have with them? *God's Blessing.* In what respect? *That we might enjoy his Blessing with the Enjoyments of this Life.*

Q. What is meant by daily bread?

A. By daily Bread is meant, such as is meet, fit and proper for our sustenance, and for our state and condition of Life.

Q. What is a competent portion of the good things of this Life?

A. A competent portion of them is, such a certain part or measure of them, as is fit, suitable, agreeable to our Necessities and Conditions.

Q. What is the first Proposition?

A. The fourth Petition is, *Give us this day our daily Bread, Mat. 6. 11.*

Q. What is the second Proposition?

A. We are to pray, that of God's free gift we may receive a competent portion of the good things of this Life, *Prov. 30. 8, 9. Give me neither poverty nor riches, feed me with food convenient for me : Gen. 28. 20.*

Q. What is the third Proposition?

A. We are to pray, that we may enjoy God's Blessing

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Blessing with the good things of this Life, *Psal.* 90. 17. *Let the beauty of the Lord our God be upon us, and establish the work of our hands upon us, yea, the work of our hands establish thou it,* 1 *Tim.* 4. 3, 4, 5.

Q. What do you observe from the fourth Petition?

A. From the fourth Petition I Observe these things:

Obs. 1. After we have prayed for such things as more especially relate to God, it is lawful to pray for such things as concern our selves, *Mat.* 6. 33. 1 *Kings* 8. 33, to 55.

Obs. 2. That the things of this Life, tho' they are not the best things, yet they are good things, *Deut.* 6. 11. *Job* 22. 18. *Psal.* 103. 5. *Jer.* 5. 25. *Luke* 16. 25. *Gal.* 6. 6.

Obs. 3. By Bread is understood, Health, Food, Sleep, Raiment, Physick, Habitations, and whatsoever is necessary to our comfortable Living in this World, and the removal of Plague, War, Famine, unseasonable Weather, and whatsoever is contrary to our outward Welfare, *Gen.* 28. 20, 21, 22. *Deut.* 8. 3. *Prov.* 12. 9. *Job* 15. 23. *Isa.* 4. 1. *Luke* 15. 17. *Psal.* 37. 25. 2 *Sam.* 9. 7. *Gen.* 37. 25. & 43. 25. *Jer.* 14. 2, 3, 4, 5, 6, 18.

Obs. 4. When we have Bread and not Delicacies, we ought to be content, 1 *Tim.* 6. 6, 7, 8. *Heb.* 13. 5. *Phil.* 4. 11, 12.

Obs. 5. The good things of this Life, even our daily Bread, is more than the best of Men deserve, but is the free gift of God, *Hos.* 2. 8. *Exod.* 20. 12. *Deut.* 8. 10, 11, 12, 17, 18.

Obs. 6. Tho' our daily Bread, and the good things of this Life, be God's Free Gift, yet we are

to pray, as well as work and trade for them, Ezek. 36. 33, to 38. Mat. 7. 11. Deut. 8. 17, 18.

Obs. 7. Tho' Christ's Direction to pray for daily Bread, doth not imply that all care for time to come is unlawful, yet it Curbs our carking cares, 2 Cor. 12. 14. Mat. 6. 31, 34. Phil. 4. 6.

Obs. 8. Because we have our dependance on God for Life and Food, from day to day, and these are God's daily gifts, therefore we must pray, Give us this day our daily bread, Acts 17. 28. Lam. 3. 22, 23. Psal. 68. 19.

Obs. 9. The Rich that have Bread enough and to spare, come under Christ's Command to make this Petition, that God may make their bread to be bread to them, else it cannot nourish them, Isa. 3. 1. Deut. 8. 3. Hag. 1. 6.

Obs. 10. It should be our great Care and earnest Prayer, that whether we have more or less, we might not have it in Wrath, and with a Curse, but to enjoy God's blessing with it, Psal. 78. 23, to 32. Mal. 2. 2. Lev. 23. 25. Deut. 28. 1, to 21.

Question CV.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, *And forgive us our debts, as we forgive our Debtors*, we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

Q. When we have prayed for our daily Bread, what is else to be prayed for? Pardon. Of what? Of our Sins. Of how many? Of all. Of whom do we ask it? Of God. For whose sake? For Christ's.

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Christ's. How doth God forgive? *Freely.* Have we any Encouragement to ask this? *Yes.* Why? *Because we forgive others.* How? *From the heart.* Must not we be enabled to do this? *Yes.* By what? *By God's Grace.*

Q. What are here our Debts?

A. Our Debts are our Sins, by which we are become bound and liable to Divine Justice.

Q. Who are here our Debtors?

A. Our Debtors are such as have done us Injuries and Wrongs, either in our Persons, or Names, or Estates, or Families, &c.

Q. Can we forgive our Debtors, as freely, fully, and perfectly, as we pray that God would forgive us.

A. We cannot so perfectly, yet we must do it heartily and sincerely.

Q. What is the first Proposition?

A. The fifth Petition is, *And forgive us our Debts as we forgive our Debtors, Mat. 6. 12.*

Q. What is the second Proposition?

A. We are to pray, that God for Christ's sake, would freely pardon all our sins, *Psal. 51. 1. Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions, Dan. 9. 17, 19.*

Q. What is the third Proposition?

A. We are the rather encouraged to ask of God the free pardon of all our sins, because by his Grace we are enabled from the Heart to forgive others, *Mat. 6. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.*

Q. What do you observe from the fifth Petition?

A. From

A. From the fifth Petition I Observe these things:

Obs. 1. To have our *daily bread* without our *daily pardon*, and Temporal Mercies without Spiritual, is dangerous, and should not satisfy, *Psal.* 17. 14, 15. *Luke* 12. 16, to 22. & 16. 19, 20, 21, 22.

Obs. 2. By reason of Sin we are Debtors to God's Justice, and liable to an Eternal Prison, *Mat.* 5. 25, 26. 1 *Pet.* 3. 19. *Rom.* 3. 9, to 22. *Mat.* 18. 24, 25.

Obs. 3. Since we our selves, nor any meer Creature, can make satisfaction for our Debts, we must expect no pardon but for *Christ's sake*, *Eph.* 4. 32. & 1. 7. *Col.* 1. 14.

Obs. 4. Those whom God forgives, are *freely forgiven*, *Rom.* 3. 24, 25, 26. *Isa.* 43. 25.

Obs. 5. As God forgives *all sins* to whom he forgives any, so we are to pray for the *pardon of all*, *Exod.* 34. 6, 7. *Jer.* 33. 8. *Ezek.* 36. 25. *Mic.* 7. 19. *Isa.* 38. 17. *Hos.* 14. 2.

Obs. 6. Whatsoever Sins are *ours*, we are to pray for the forgiveness of, and therefore for *Original Sin* as well as *Actual*, *Rom.* 5. 19. *Psal.* 51. 5.

Obs. 7. Tho' our Pardon be *free*, yet this is one *Condition* thereof, (amongst others) that we from the heart *forgive those* that have trespassed against us, *Mat.* 6. 14, 15. *Luke* 11. 4. *Mat.* 18. 35.

Obs. 8. It is so hard for us to forgive others, that we need the *Grace of God* to *enable us to do it*, *Luke* 17. 3, 4, 5.

Obs.

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Obs. 9. Whosoever puts up the first part of this Petition, *Forgive us our debts*, with hopes of obtaining Pardon from God, should be readily inclined thereby to do the second, *in forgiving others*, Eph. 4. 32.

Obs. 10. Whosoever useth the Lord's Prayer with a Malicious, Revengeful Heart, that *will not forgive others*, prayeth to God that he would not forgive him, Mat. 6. 15. Mat. 18. 28, 29, 30, &c. compare ver. 35.

q. d. Lord, as I forgive others, do thou forgive me, but I do not forgive others, therefore do not thou forgive me. Note, *The saying of the Lord's Prayer is a weighty, serious Work.*

Question CVI.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil*, we pray that God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

Q. Are not we liable to Temptation? *Yes.* What do we pray for in that respect? *That we might be kept from being tempted.* To what? *To Sin.* Kept by whom? *By God.* When tempted, for what then? *To be supported.* And what else? *To be delivered.*

Q. What is here meant by Temptation?

A. By Temptation here is meant, a Proof, Essay, Tryal or Endeavour to make one to sin.

Q. What is to be understood by these Words, Lead us not into Temptation?

A. These

A. These several things by these Words are understood, Do not stir up Tempters to persuade us to Sin: Do not permit and suffer us to Sin: Do not withhold or withdraw thy supporting Grace, and leave those to fall, that are no way able to stand of themselves against Temptation.

Q. What is meant by Evil, we pray to be delivered from?

A. By Evil is understood, all the Enemies of our Salvation, World, Flesh, Sin, Hell; all Punishment of Sin, but especially the Devil, the principal Author of all Evil.

Q. What is meant by deliverance from Evil?

A. That if God seeth meet to suffer us any way to be tempted, he would undertake for us, that we might not be drawn thereby into sin, but by his Grace might be enabled to overcome.

Q. What is the first Proposition?

A. The sixth Petition is, *And lead us not into temptation, but deliver us from evil, Mat. 6. 13.*

Q. What is the second Proposition?

A. We are to pray, that God would keep us from being tempted to sin, *Mat. 26. 41. Pray that ye enter not into Temptation, Psal. 19. 13.*

Q. What is the third Proposition?

A. We are to pray, that God would support and deliver us when we are tempted, *Psal. 51. 10. Create in me a clean Heart, O God, Renew a right spirit within me: 12. Restore unto me the joy of thy salvation, and uphold me with thy free spirit, Eph. 3. 14, to 18. 1 Thes. 3. 13. Jude ver.*

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Q. What

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Q. What do you observe from the sixth Petition?

A. From the sixth Petition I Observe these things :

Obs. 1. When God hath forgiven our sins past, we should take heed of falling into Sin for time to come, *John* 8. 11. *John* 5. 14. *Psal.* 85. 8.

Obs. 2. All those things, which by the Corruption of our Nature are unto us occasions of sin, should be watched against as Temptations, *Prov.* 30. 8, 9. *1 Thes.* 5. 22. *2 Sam.* 11. 2.

Obs. 3. Satan, the World, and the Flesh, are always ready to ensnare us, *1 Chron.* 21. 1. *Luke* 21. 34. *Mar.* 4. 19. *Jam.* 1. 14.

Obs. 4. Upon many Accounts we are liable to Temptations, and in danger of being overcome thereby, *Gal.* 5. 17. *Mat.* 26. 41. *Gal.* 2. 11, 12, 13, 14. *2 Chron.* 18. 3. compared with *2 Chron.* 19. 2. *Mat.* 26. 69, 70, 71, 72.

Obs. 5. We of our selves are unable, and too oft unwilling to withstand Temptations to sin, *Rom.* 7. 23, 24. *2 Chron.* 16. 7, 8, 9, 10. *1 Chron.* 21. 1, 2, 3, 4.

Obs. 6. Tho' God doth not, cannot tempt any Man to sin, yet the most Holy God may lead us into Temptations of Tryal, for the proving of us, *Jam.* 1. 13. *Gen.* 22. 1. *Deut.* 8. 2, 16. *2 Cor.* 12. 7.

Obs. 7. By sin we have deserved to be left under the power of Temptations, and God may justly deliver us, and suffer us to be overcome by them, *Psal.* 81. 11, 12. *1 Kings* 22. 22. *2 Chron.* 32. 31. *Nos.* 4. 17. & 5. 15.

Obs. 8. God hath many ways to keep us from being tempted to sin, and we are to pray, that God

God by his *Providence* would so order all things, that we may be kept from Temptations to sin, *John* 17. 15. *Psal.* 119. 133. *1 Cor.* 10. 12, 13. *Psal.* 19. 13. *Zac.* 3. 1, 2.

Obs. 9. We are by earnest Prayer to beg of God, that if we should be assaulted by Temptation, we might be powerfully supported, and assisted by his Grace to stand in the Hour of Temptation, *Ephes.* 3. 14, 15, 16, 17. *1 Thes.* 3. 13. *Jude* v. 24. *Psal.* 51. 12.

Obs. 10. We are with fervency to Pray to God to deliver us at last, fully and for ever, from the evil one, the Devil; from the Evil of Evils, Sin; from the evil of Punishment, in Hell; and from all Temptation, and all evil for ever, *Rom.* 16. 20. *Rev.* 7. 17. & 21. 4. *2 Tim.* 4. 17, 18. *1 Thes.* 5. 23.

Question CVII.

Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, for ever, Amen,* Teacheth us to take our Encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power and Glory to him, and in Testimony of our Desire, and Assurance to be heard, we say, *Amen.*

Q. From whom must we take our Encouragement to Pray? *From God.* From whom else? *From God only.* How must we Conclude? *With Praises.* What must we ascribe to God? *Kingdom.* And what else? *Power.* And what else? *Glory.*

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Glory. Should not we add some Testimony of our Desires? *Yes.* And of what else? *Of our Assurance to be heard.* In Testimony of these, what must we say? *Amen.*

Q. What Kingdom is meant in this Conclusion?

A. The Kingdom here meant is God's Universal Kingdom, whereby all Things and Persons are preserved, upheld, guided and governed, by the Almighty Power, Infinite Wisdom, Holiness and Goodness of God.

Q. What is meant by Power?

A. By Power is meant, God's Essential, Infinite, Irresistible Power, whereby God is able to do all things possible to be done, and which are not contrary to his Nature, Truth, and Will.

Q. What is meant by Glory?

A. The admirable Worth and Excellency of the Divine Nature, whereby he Infinitely surpasseth all Creatures, and deserves to be most highly esteemed, praised, honoured, and admired.

Q. What is the first Proposition?

A. The Conclusion of the Lord's Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever, Amen, Mat. 6. 13.*

Q. What is the second Proposition?

A. We are to take our Encouragement in Prayer from God only, *Dan. 9. 18, 19.* We do not present our Supplications before thee for our righteousnesses, but for thy great mercies. *19. O Lord, hearken and do, defer not for thine own sake, O my God.*

Q. What

Q. What is the third Proposition ?

A. We are in our Prayers to praise God, by ascribing Kingdom, Power and Glory to him, 1 Chron. 29. 11. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in Heaven and Earth is thine. 13. Now therefore, O God, we thank thee, and praise thy glorious Name.

Q. What is the fourth Proposition ?

A. In Testimony of our Desires, and Assurance to be heard in Prayer, we say Amen, Rev. 22. 20. Amen, Even so come Lord Jesus.

Q. What do you observe from the Conclusion of the Lord's-Prayer ?

A. From thence I Observe these things:

Obs. 1. For the enlarging of our own Hearts, the exciting of our Fervency, Faith and Hope, in Prayer, we should enforce our Petitions with pleading Arguments, Numb. 14. 13, 19. Josh. 7. 7, 9. 2 Chron. 14. 11. & 20. 6. 2 Kings 19. 15, 19.

Obs. 2. These Arguments to plead that we may prevail, are not to be taken from our worth in our selves, but from God only, Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19.

Obs. 3. God's universal Sovereignty, his undeniable Right, and his unquestionable Authority to give and grant all that we pray for, is great Encouragement to ask, and powerful Plea to prevail, for all that we request in the six Petitions of the Lord's-Prayer, Isa. 37. throughout. Psal. 115. 3. & 135. 6. Psal. 22. 28. 1 Chron. 29. 11.

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Obs. 4. The Power of God is an Encouragement to ask, and a pleading Argument that he would grant what in the six Petitions we have prayed for, *Ephes. 3. 20. Psal. 66. 3. & 79. 11. 2 Chron. 20. 6. Dan. 3. 17. & 6. 20. Mat. 3. 9. Rom. 4. 21, 2 Cor. 9. 8. 2 Tim. 1. 12. Heb. 2. 18. & 7. 25. Jam. 4. 12. Jude v. 24.*

Obs. 5. All the six Petitions in the Lord's-Prayer, directly tending to, and being answered, will end in the Glory of God, is an Encouragement to us to pray, and a prevailing Plea, that we may speed in what we pray for, *Jesh. 7. 9. 1 Chron. 29. 11. Isa. 48. 11. Psal. 79. 9. Jer. 14. 21. Psal. 86. 11, 12.*

Obs. 6. When we have made our Petitions to God, we should subjoyn our Praises, ascribing to him Kingdom, Power and Glory, *1 Chron. 29. 10, 11, 12, 13. Ephes. 3. 20, 21.*

Obs. 7. What good things we pray for, we should have earnest desires after, *2 Chron. 15. 15. Rom. 10. 1.*

Obs. 8. The usual Conclusion of Prayers and Praises is, *Amen*, *Psal. 41. 13. & 72. 19. 2 Cor. 13. 14. Rom. 16. 20. 24, 27.*

Obs. 9. Prayers ought to be made in a Language that People understand, else they cannot with Understanding say *Amen*, *1 Cor. 14. 14, 15, 16, 17.*

Obs. 10. When we Pray according to this Pattern of our Lord Jesus, for Matter and Manner, in Hope and Confidence of being heard and answered, we might say *Amen*, *Rev. 22. 20, 21.*

Rev.

Rev. 7. 11. And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their faces, and worshipped God, 12. Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.

F I N I S.
